

The Spirit is at work in Brazil, says evangelist

Bert Witvoet

MALTON, Ont. — They call him the Billy Graham of South America. Brazilian pastor and television preacher Nilson Fanini was here to talk about his country's New Testament distribution called "Brazil/New Life '90."

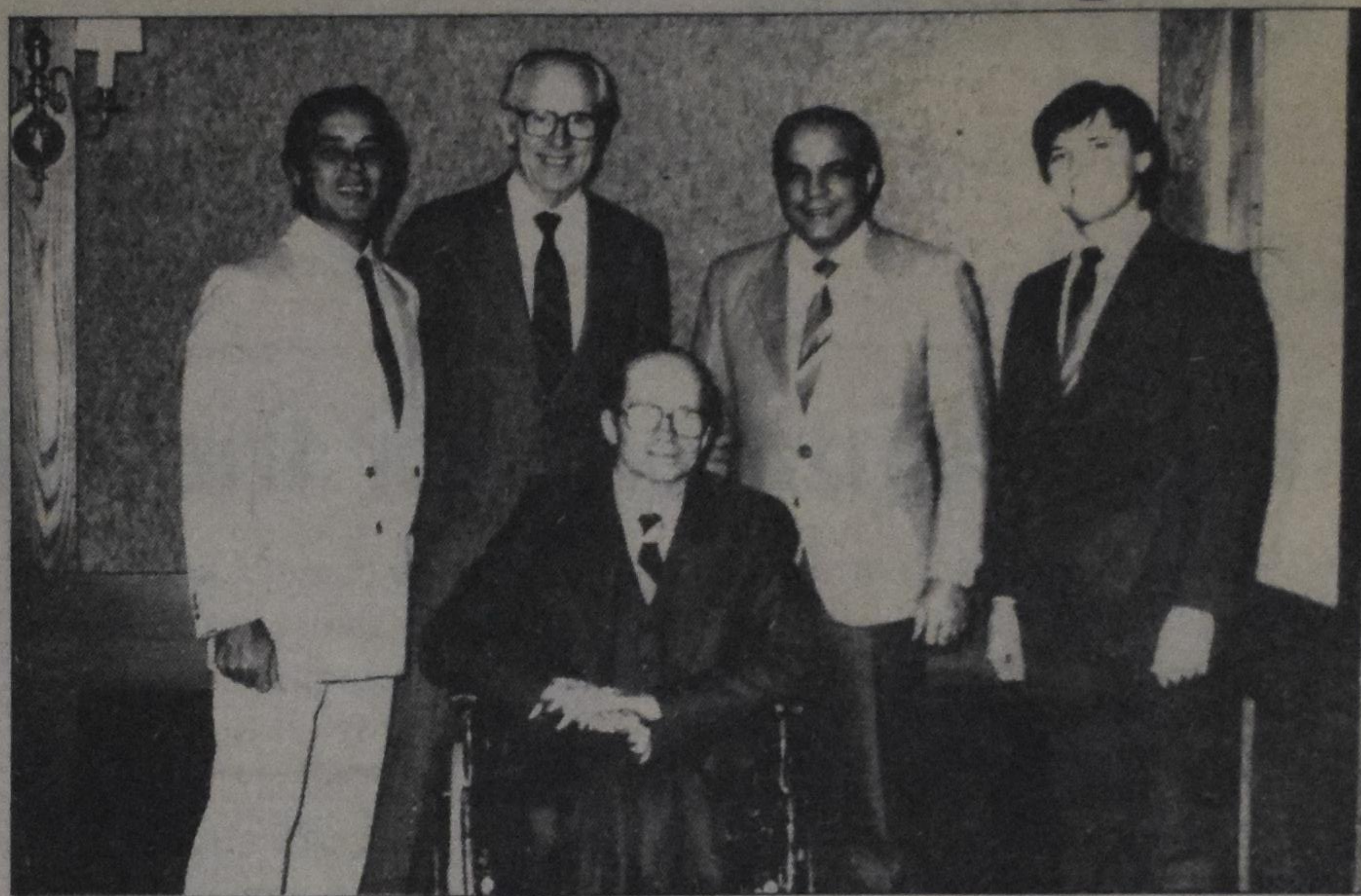
Addressing some 60 guests of the World Home Bible League of Canada at the Cara Inn, Fanini spoke enthusiastically about his country, which has a population of 130 million people and is the fifth largest country in the world. It is the only Portuguese speaking country in

South America.

At the moment Brazil is entering a critical period in its history as it moves from a military dictatorship to a democratic form of government. Although the country is the second largest food producing country in the world, it continues to experience social difficulties of immense proportions. In Rio de Janeiro alone there are 252 slums!

Change from within

Attempts have been made to relocate people from the slums in new housing



L. to r.: Congressman Aroldo de Oliveira, Rev. Chester Schemper — WHBL Latin American Director, Dr. Nilson Fanini, Mr. Claudio Macario and Rev. Leslie Tarr.

and new neighbourhoods. In a matter of months the new residential areas have turned into slums. "It's not enough to take people out of slums," said Fanini. "You have to take the slums out of people. Only Jesus Christ can do that."

This emphasis on changing people from the inside is what has given impetus to the spreading of the gospel by means of Bible distribution. Even the President of Brazil is on record as having said that only the Word of God can change the nation.

Imagine 55 million young people in Brazil under the age of 14. Of these, 25 million are going to be reached by the 'New Life' campaign. The New Testaments are going to be used in the nation's schools as textbooks. There is no question in Brazil about the propriety of teaching religion in the schools. The constitution even demands it. The choice of religions taught in the schools is between Catholic, Jewish and Protestant.

Three forces at work

At the moment there are three strong forces at work in Brazil, according to Rev. Fanini. Some 35 million people combine the Roman Catholic religion with African spiritualism. Thus superstition plays a large role in Brazilian society. Continued on page 4...

Thinkbit

A sermon helps people in different ways: some rise from it greatly strengthened; others wake from it greatly refreshed.

United Observer

Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont. and Lewiston, N.Y. — see page 2

March 1, 1985
40th year of publication,
No. 1966

Dutch skating marathon was on this year

Bert Witvoet

LEEUEWARDEN, The Netherlands — After 22 years of unsuitable ice conditions, the renowned Eleven-Towns skating marathon (Elfstedentocht) took place in Friesland this year. On February 21, some 300 racers put on their skates at 5:30 a.m. to begin the gruelling 200 kilometre race to the finish line. They were followed an hour later by 15,000 tour participants who skate for the purpose of merely completing the long tour over lakes and canals.

Marathon organizers had been hoping that this would be the year that the Frisian tour would go through. Severe winter weather raised their hopes in January, only to find them dashed by a sudden thaw. The last Eleven-Towns Race had been held in 1963, when Reindert Paping won the much desired first prize.

A second cold snap in February once again revived hopes of half a million Frisians that THE long distance marathon on skates of the decade would take place on their wide and windswept ice surfaces. Finally the word was "Go" and organizers and participants had three days to prepare.

Water on ice

Because of thawing conditions setting in the day before, racers left earlier than usual. At 5:30 a.m. they left the Frisian capital Leeuwarden, to pass through Sneek, IJlst, Sloten, Staveren, Hindeloopen, Workum, Bolsward, Harlingen, Franeker, Dokkum and back to Leeuwarden. The first man to return to the starting point this year was Evert van Dintum, a 26-year-old farmer from St. Jansklouster in Overijssel. He arrived at



Map of 200 kilometre race

12:15, a mere 6 3/4 hours after departure time.

Continued on page 5...

Bread for the World faults Reagan's Bible interpretation

WASHINGTON, D.C. (EP) — Bread for the World, an anti-hunger lobby, has condemned President Reagan's use of Scripture to affirm his call for defense budget increases.

In a meeting with business and trade representatives in the White House, the President reportedly referred to Luke 14:31, which described a king contem-

plating war against another king. Before going to war, he considers having to face the other king's 20,000 men with his 10,000 men, and considers sending a delegation to talk peace.

Reagan reportedly used this passage to support his call for increased military spending, contending the passage affirmed his belief that a strong military could lead to peace negotiations. Reagan cited the same passage later at the National Religious Broadcasters Convention in Washington.

"Unfortunately, the President's interpretation of Luke 14:31 is an insult to many Christians," said the Rev. Cureton L. Johnson, a Bread for the World spokesman. Johnson argues that the Scripture passage in question is meant to stress the difficult demands of Christian discipleship.

"It does not advocate building up military arms," Johnson insisted. "If the President is going to use Scripture as a basis for national policy, I also hope he will read parts about feeding the hungry and sincerely seeking peace."

In this issue:

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George Vandeveld sees missionaries as contemporary apostles	p.10
And for a pineapple story see	p.11

Postal strike looming

Postal strikes in Canada are not unheard of. Remember the last one? At the moment CUPW (Canadian Union of Postal Workers) is conducting another strike vote across the land. Time will tell what the outcome will be, but indications are that the Canadian postal system will once again grind to a halt, in the near future.

A postal strike may be very unpleasant for the average Canadian citizen: it is downright disastrous for enterprises that almost entirely rely on being able to ship products and receive revenue by mail.

Calvinist Contact will be immediately affected! How are we going to get each week's issue to you? If a strike does take place and holds for longer than a week, we will have to skip some issues and try to make up for it in the summer.

As of now, please watch for future announcements. We'll try to keep you up to date.

What can you do?

We appeal to our readers whose subscriptions will expire during April and May of this year to help us come through with the least amount of damage. *Calvinist Contact* very much depends on a regular flow of subscription monies. Please check the top right corner of your address label for the expiry month. If you label reads either April or May, please cut it out and send it to us with your renewal cheque (\$22.50 for 1 yr., \$42.50 for 2 yrs.) at the earliest possible time.

Your cooperation will be greatly appreciated!

Stan De Jong,
Manager

Calvinist Contact

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Canada mail: Second class mail registration #0451
Postage paid at St. Catharines, Ontario. Postmaster
Send address changes to Calvinist Contact, 99 Niagara St.,
St. Catharines, ON L2R 4L3

U.S. mail: Calvinist Contact (USPS 518-090), published
weekly except for July 12, 26, August 9, 16 and
December 27, by K. Knight Publishing Limited, 99 Niagara
St., St. Catharines, ON L2R 4L3. Second class postage
paid at Lewiston, NY 14092

Head office: 99 Niagara St., St. Catharines, ON L2R
4L3. Phone (416) 682-8311. Office hours 8:15-4:15
p.m.

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of
the preceding week. Classified advertising deadline is
Thurs. 8:30 a.m. for the next week's issue. See classified
page for rates.

The publication of comments, opinions, or advertising
does not imply agreement or endorsement by either
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Subscriptions:
Canada: \$22.50 for 47 issues, \$42.50 for 94 issues
U.S.: \$20.00 US for 47 issues, \$38.00 US for 94 issues
Airmail: \$75.00 for 47 issues

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Half a continent for the taking

Attending the promotion of Brazil/New Life '90 in the Cara Inn in Malton, made me reflect on the task of Christians in a given society. Brazilian society is different from Canadian society. It is difficult sometimes to know what is required of us in our own society. What are we to think of what our task is in Brazil?

That we have a task in Brazil is not always a matter of choice. The very fact that North Americans invest heavily in Latin American countries makes players of us all. Even a simple matter like supporting Bible distribution draws us into the fabric of Brazilian life. You don't just plunk down 25 million Bibles in a country and run.

A hotbed for spirits

Brazil, like many other Latin-American countries, suffers from serious social problems. The gap between rich and poor is by and large greater than is the case in Canada and the U.S. Large international corporations own vast land areas and control production of food and cashcrops. The nation is heavily in debt to other western nations and finds its financial picture exacerbated by high interest rates and diminishing demands for exports.

Brazil is a country ripe for Marxist ideology, because it is so easy to find underprivileged people and to point fingers at oppressive structures. Like so many other developing nations it is becoming more secular to the extent that technology and financial power give those who are doing well the illusion of independence and self-sufficiency.

Brazil is ripe for African superstition because of the vast numbers of illiterate people and the overpowering presence of nature. But it is also ripe for the Christian gospel because so many people suffer physical and spiritual deprivation and long for healing and comfort. Like the lush steaming jungles that spread out from both sides of the mighty Amazon river, the country is a hotbed for all kinds of spirits, including the Holy Spirit.

In a volatile situation such as Brazil finds herself in, it is very important that the Christian church presents a full-bodied gospel.

Evangelism in context

What does all this have to do with campaign Brazil/New Life '90? you ask. It certainly does not call into question this beautiful work that the Lord allows North Americans to participate in. I am sure the apostle Paul did not feel compelled to check out the

abuse of human rights in the countries he visited before proclaiming the gospel. Those Christians who call into question a politically neutral gospel spreading should stop to think about what comes first.

Politics is too messy that evangelism should allow itself to get embroiled in it. Christ does not want to get the paint of political stripes all over Him. Evangelism should quietly proclaim the message that God wants to be reconciled to humankind, and that the burden of sin and guilt can fall from the shoulders of rich and poor, slave and master.

But evangelism always takes place in a context of people bringing the message. In the New Testament we read that the gospel was so well received because of the reputation of the bringers. The church was a community of people who allowed the gospel to season their life, to melt down the dross of sinful practices.

For that reason it is important that 1) western Christians show in their lifestyle, political beliefs and social practices that they belong to the Lord, body and soul, and 2) they send their funds for evangelism to Christians in other countries who show a similar body and soul approach, structure and people focus in their living out of the gospel of Jesus Christ.

A plague on both houses

Latin America faces two strong approaches to evangelism at the moment: there is liberation theology which seems to horizontalize the message of salvation, and there is fundamentalism which seems to verticalize that same message. The one reduces salvation to social and political liberation; the other reduces it to personal happiness. (This is a bit of a caricature of both, but it helps to explain the trends). The one is willing to stand in opposition to the rich in a sort of class struggle on behalf of the poor, rendering the power of the gospel for the oppressor powerless; the other often unwittingly or deliberately supports the status quo and identifies with the successful and the rich, even when it addresses the poor, thereby placing a barrier between the gospel and the oppressed.

We are to sympathize with neither one. Christ came to save both rich and poor, high and low, and to renew their life in all its expressions. May God change the peoples of this world, including Canada and Brazil, and may the peoples of this world change their ways.

Letters

Ministers can be stiff-necked

I agree with the intent of your editorial, "Can consistories be perfectly joined together" February 1, 1985. I do hope that ministers also will reflect on these thy words.

Without elaboration whatsoever allow me to suggest that they too can be lacking in a spirit of humility and can be a stiff-necked people with the best of us.

**John Kloosterman,
Peterborough, Ont.**

Beautiful queen sacrifice marred by errors

First of all, I would like to say that my wife and I are happy with *Calvinist*

Contact, its direction — the whole thing. We have subscribed for a number of years and are happy with its content. It is carefully put together. We appreciate that very much.

But one thing I have to tell you: the chess column which is in *C.C.* every week is the point of my disappointment. Most of the time it is used for chess problems. I do not care for them, but that's okay.

Sometimes there are games in there. I love good chess games and like to play them. But I hardly ever see a game in the column which was printed correctly. If a game is not written down correctly, it's a waste of the paper it's printed on and a disappointment to the people who are trying to play the game.

The game of February 1, 1985 seems

to be a beautiful game with a queen sacrifice. But the mistakes in the writing down of it makes me plain furious (excuse me).

Already the second move by white is wrong, and the fourteenth move of white also. Mr. Pete Layer seems to do this in a hurry. Please ask him to place the game again and to do a better job in the future.

I hope you do not mind my frankness. My English is not too polished, but *C.C.* is too good for such garbage.

**Peter D. Vriend,
Houston, BC**

Keep struggling with a smile

I read Rev. K. Baker's article (Jan. 25) with much appreciation, as most

likely many others did!

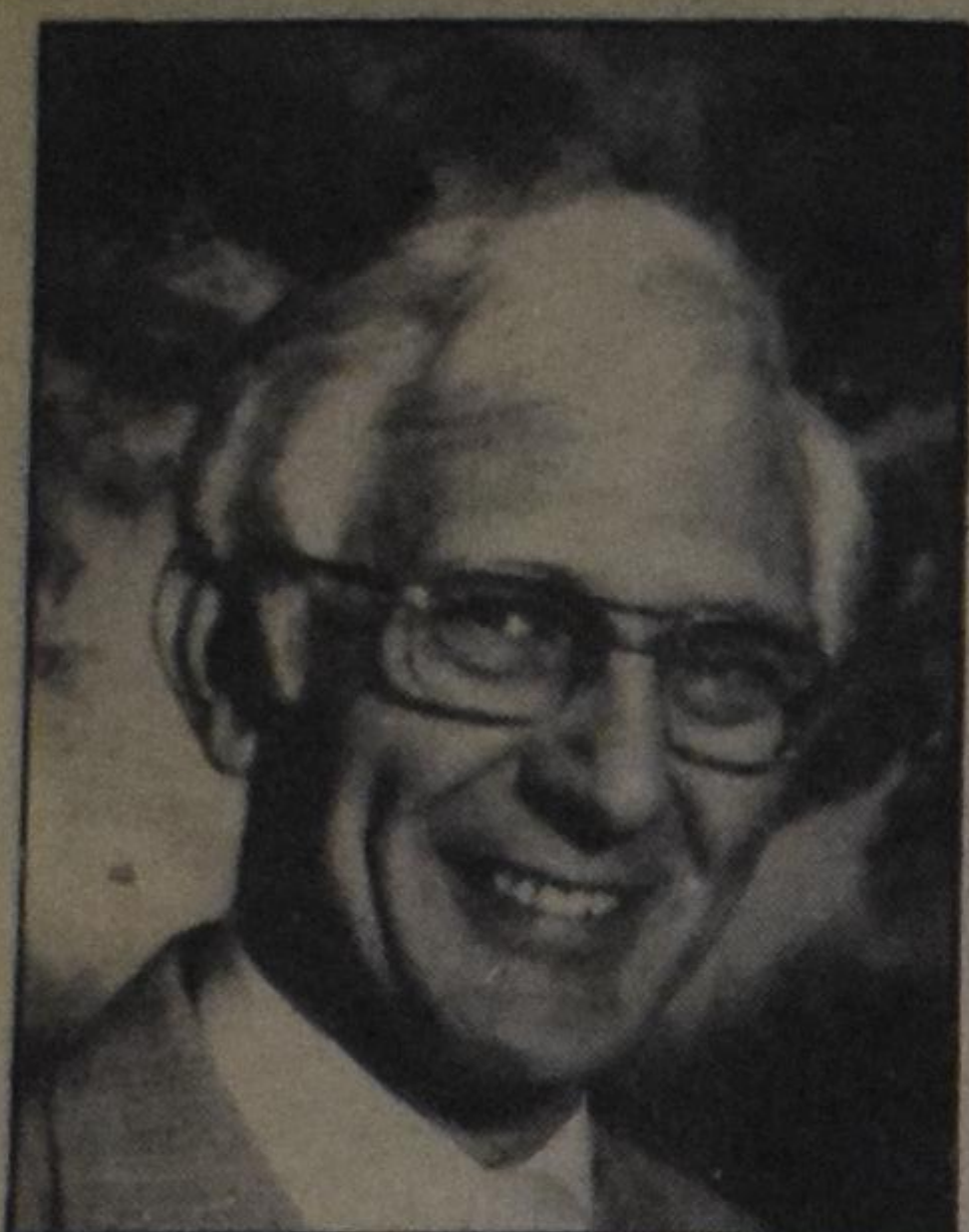
He touched on many aspects of the issue of women in office. He wrestles with it and is much concerned.

All of us should take his message to heart. I hope it does the church a lot of good!

It's time that we learn to respect differences of opinion on the issue and above all to stay united! If Synod still struggles with the question after eight years, why shouldn't we?

It all depends on how we struggle through. I noticed from your reports that an Ontario classis in their meeting "froze" the issue of W. in O. for at least three years. I am asking myself: Does that help the second and third generation in the churches understand the issue better?

SKYLIGHTS/WILLIAM RANG



Grandmother's faith was a tall faith

My dear wife's grandmother was in many ways a remarkable woman. I remember her abundant sense of humour as much as her unwavering faith. Her life had not been an easy one and she most certainly had her share of earthly strifes and sorrows.

Grandfather ran a bakeshop in one of the more fashionable sidestreets of the city, and for one reason or another he was the type of man that was picked on by characters of the baser sort. He also had his little run-ins with the mighty arm of the law and one day he was fined heavily for being in his bakeshop too early in the morning. Yes, the law stipulated that a baker was not permitted to start work before four o'clock in the morning. He wasn't baking yet, but he was there. And that was enough for the man on the beat.

Are you bigger than God?

Grandmother was angry and went straight to city hall at nine in the morning. She announced to the clerk that she wished to speak to his worship the mayor. Minutes later the clerk returned with the message that his worship regretted it, but he was too busy to see her.

Grandmother was not a tall woman, but her courage certainly was. She brushed the bewildered clerk aside and went straight into the mayor's office. "Sir," she said, "are you bigger than God?" The mayor was not used to that sort of question that early in the morning and he shrugged his shoulders. "Why, madam?" "Because God always has time to listen to me."

Grandfather's fine was torn up that morning. Obviously. But the story stuck with me.

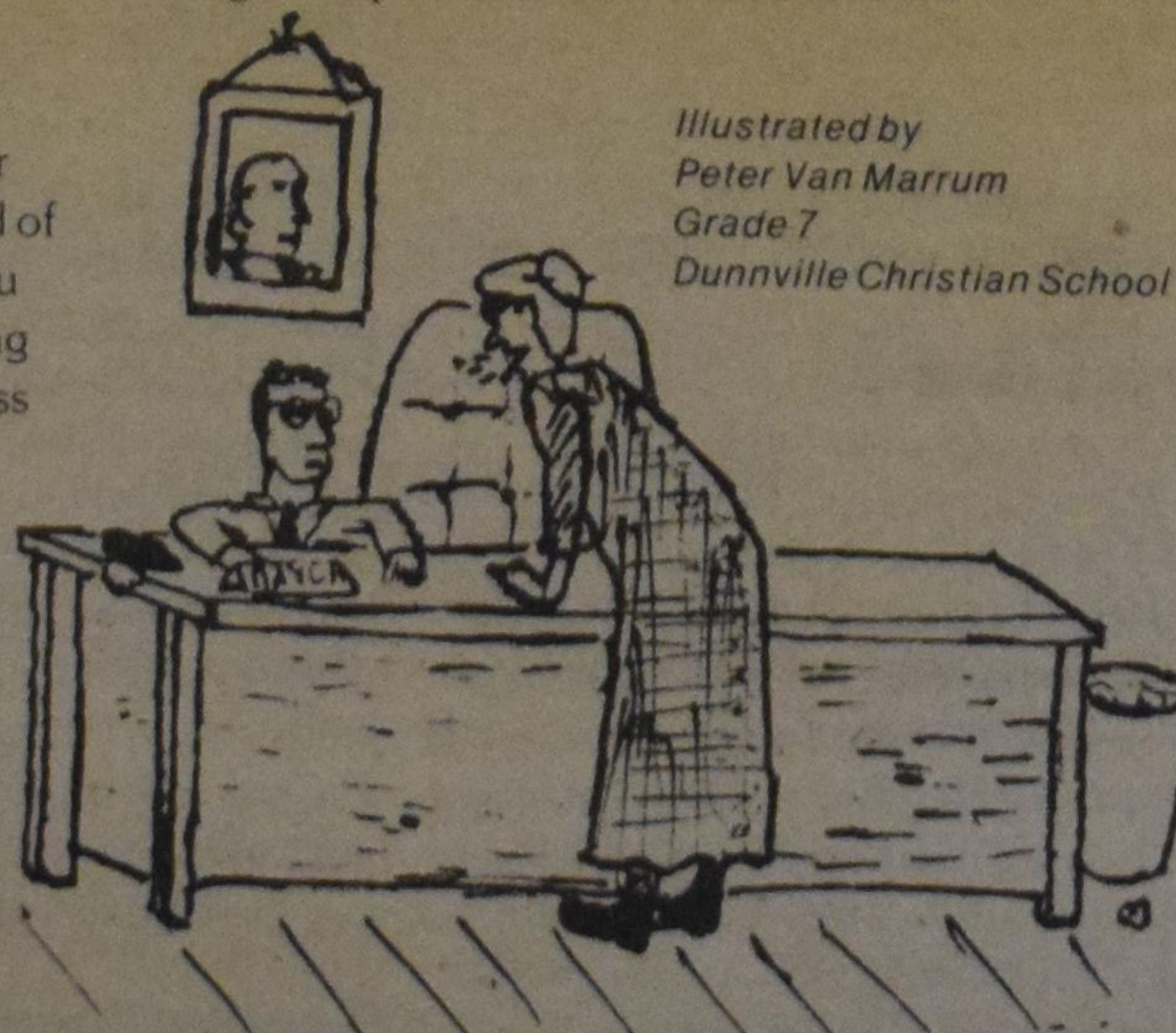
God is anxious to help

God is never too busy to listen to me but, and that is the sad part of our lives, I am often too busy to speak to Him. More often yet, I keep things to myself that I should have shared with Him. I do not always think of the fact that He is anxious to be of help to me and I pass up the chance of bringing my needs, great and small, before the throne of grace.

Yes, I pray a lot, but not enough. I say a lot to Him but I am not intense enough while doing it. I believe that He is willing to help me, but I don't believe often enough that He will.

Grandmother was a remarkable woman, but her faith was not. It was the kind of faith that the Lord wants you and me to have. It's a trusting faith that has a lot of boldness built right into it.

William Rang is principal of the Christian School in Dunnville, Ont.



Illustrated by
Peter Van Marrum
Grade 7
Dunnville Christian School

Longer letter

I gave up my child for adoption

I was so happy to see that letter from a woman who was an adoptive mother, and who was thankful the natural mother carried her child full-term. Everytime I read a story like this, it makes it all worthwhile that I gave up my child for adoption.

Sometimes people think it's selfish to give up your baby and go on with your life. It's not that we try to erase the past; that is impossible. But when you think of the best interests of the child, in most cases, I believe, the child is better off with two parents.

In my case, I had to think of the long-term effects. How much it would have hurt her later on and not only her but the families. Things would have been so complicated. Whereas now she is with two parents who love her. I prayed about it and God showed me a sign. I will always be thankful for that — to know I did the right thing.

Painful consequences

I am now married and we have children of our own. There will always be a special place in my heart for my firstborn. When she was little, many nights when I'd go in and tuck in my own children, I wished I could go in just once and tuck her in her little bed, see her sleeping there.

I guess what I'd like to say is this — to all young girls and guys everywhere: think about what you're doing. Don't think: "Oh, that won't happen to me." Pre-marital sex is still sin, even though the world around us may say it's common place and therefore it's alright. It's not — it was designed for husband and wife in marriage.

I will always have my memories — how I felt her life within me, a beautiful little baby with dark hair. I chose to see her, and I'm always glad I did.

The greater pain of abortion

Becoming pregnant before marriage is already a negative thing. Having an abortion is only a negative solution. A positive solution, something you can feel good about, is having your child.

God doesn't make mistakes. If He allowed that child to be conceived, He must have a plan for that child — I don't see how anyone who had an abortion could ever feel later in life that she did the right thing.

I believe that if you had an abortion,

and later got married and had more children, that first child would always haunt you. What would it have looked like? Was it a boy or a girl? Am I a murderer? You can never feel positive about that.

One thing that we must never forget is — whether it's the sin of pre-marital sex or whether it's abortion, because of Christ's death on the cross, through His blood we are cleansed, forgiven and eternal life is ours for the asking.

So to all adoptive parents — I say thank you for taking into your homes and hearts these little ones. What was wrong has been made right. I pray for you that God will guide you and give you strength and wisdom to say to your children what must be said when they grow up and ask you about their real parents and why they were adopted.

Consider before aborting

I would sincerely like to see letters (anonymous of course) from people who have had abortions, telling how they feel now. Perhaps they could be the real help to girls contemplating abortion. There are alternatives if marriage is out — positive ones. You can keep your child and you can give the child up for adoption. I still believe adoption is the best, especially today when people have to wait up to eight years to adopt a baby.

May God lead some of you to be brave and give your child to parents whose arms are aching to hold it. Nowadays you don't have to even go through children's aid; you can tell your doctor or a lawyer or minister. I'm sure that with a few inquiries they can find a home immediately. This way the child doesn't have to go to a foster home first. Of course the adoptive parents are risking the possibility that the mother can claim her child within the first three months.

If you're certain you want to give your child, this is a good way. On the other hand, if the children's aid places it in a foster home you have those three months to make sure what you're doing is right for you, the father and your child.

May God be with you all.

Sincerely,
Been there and back

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500

to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

I sincerely hope we are not getting scared of "Women in office."

Consider the following facts: there is almost equal support for the opinions on the floor of Synod. At the congregational level I hear: it is not a matter of salvation. I agree. In church magazines (De Wachter and The Banner) I read that W. in O. cannot be a sin! Again I agree.

Therefore, let's not be judgmental. I noticed in a small letter in C.C. of February 8 that the issue is "presumably" brought before the Judgment seat of God. I think it is much better to pray: "Lord of the Church, how true it is that we know only in part even on this issue. Give our leaders the insight and the courage to study, teach and understand more fully

according to the riches of Your Word."

Pontius' Puddle.



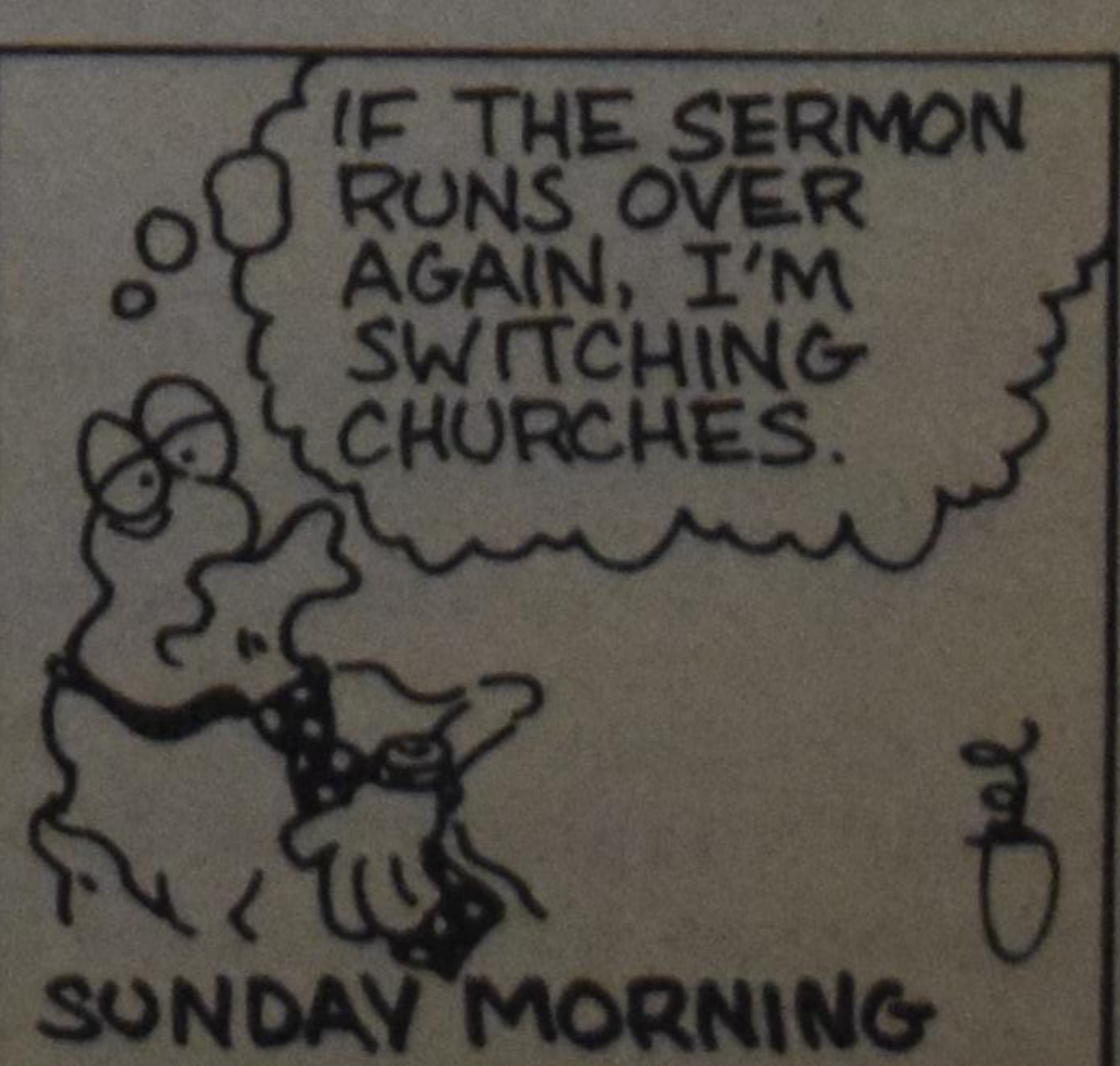
Let's not forget: some day the issue will be over with.

That *should* make us smile and it *will* make us smile even while



discussing the issue with our opponent!

**Aart Jongejan,
Bayfield, Ont.**



Society

The Spirit is at work in Brazil, says evangelist

... continued from page 1.

A second force is communism, which cannot claim large numbers as such, but is boosted by a large influx of money from communist countries and is spread by means of violence, directed especially against evangelical preachers and other Christian leaders.

The third force is a growing evangelical population. A 1973 encyclopedia article mentions that there are 4 million Protestants in Brazil. The figure that Rev. Fanini gave for the present is 20 million. It is clear that an awakening of Christian faith has taken place in Brazil. "There are three places in the world where the Holy Spirit is doing great work at the moment," says Fanini: "South Korea, Africa and South America."

Fanini sees the five-year Bible

campaign in his country as the answer to problems in South America. He related how his Roman Catholic grandfather, when he was a young man, questioned the local priest about matters of faith. "Where did you get those questions?" the priest wanted to know. "From this book," said the young man, and he held up a Bible he had found in the church. The embarrassed priest looked through the Bible, then threw it at the young man and said, "Go to hell, you and your Bible." Fanini's grandfather took the Bible home and after reading it thoroughly, became a Christian, leaving the Roman Catholic church.

Cooperation from state and church

Accompanying Rev. Fanini was Brazilian congressman Aroldo de Oliveira. He too

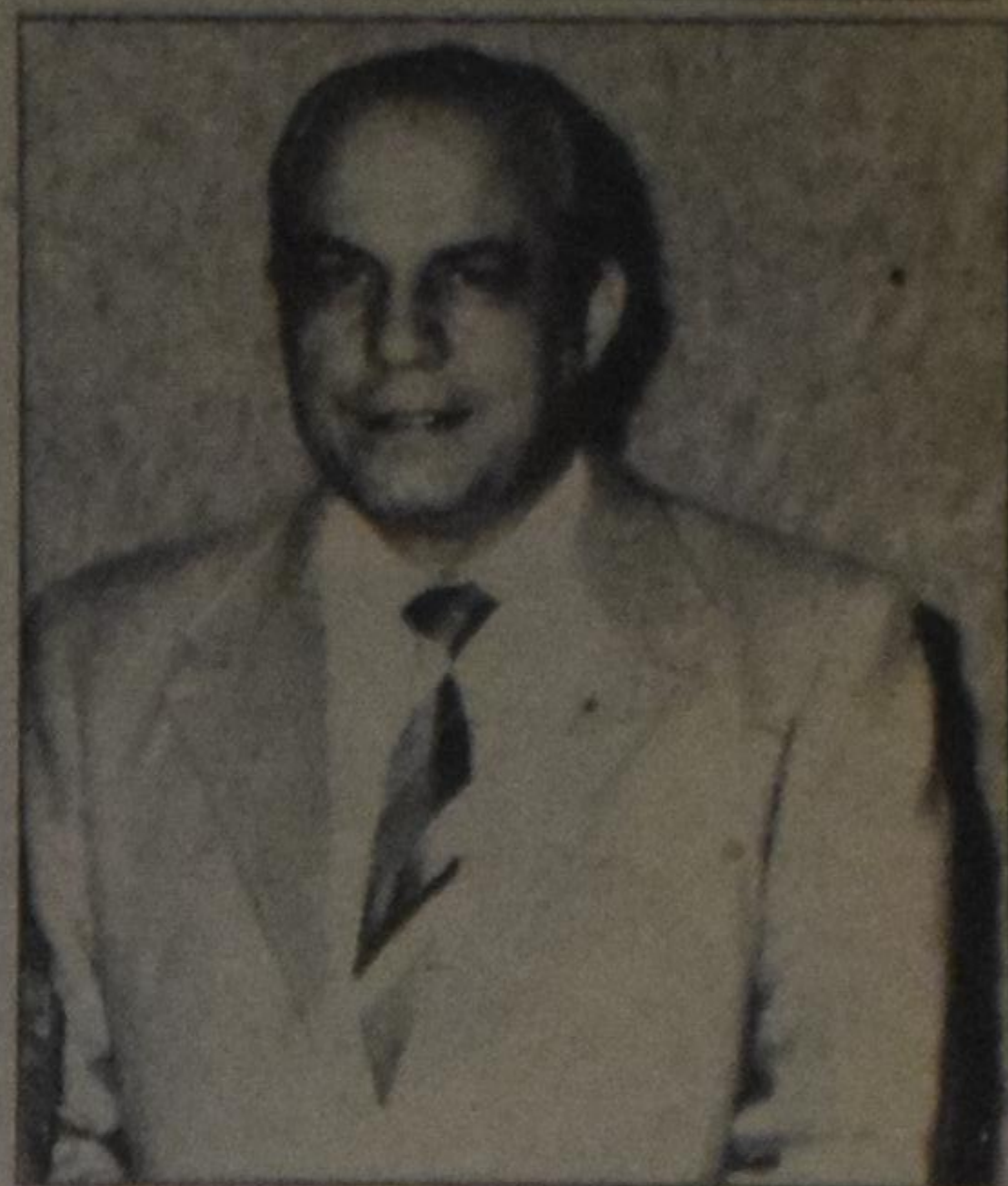
spoke of the need to change Brazilian society by changing its people. Mr. de Oliveira is a liaison person between the government and the "New Life" project.

The campaign enjoys the cooperation of all Protestant denominations in Brazil. Each denomination has a representative on the central committee. All 32,000 evangelical churches were asked to spend a night in prayer on behalf of this mammoth

project that requires \$18 million funding.

The funding responsibility is assumed by the World Home Bible League. The World Home Bible League of Canada accepts 10% of the cost.

Both men indicated in a private discussion afterwards that liberation theology, which is promoted by the Catholic cardinals of Brazil, is encouraging the growth of Marxist ideas and power groups. They were confident,



Rev. Nilson Fanini however, that the work of the Holy Spirit through the spreading of the gospel will counteract that influence.

Second CRC pastor appointed to coordinating post

Funding which was made available by the government of Ontario has now made possible the appointment of the last two regional coordinators for chaplaincy in the Province of Ontario.

The Canadian committee on chaplaincy reports with pride and satisfaction that the Rev. D. Habermehl has received the appointment to regional coordinator of chaplaincy in the Peterborough region. The Rev.

Habermehl has accepted this appointment and will move from Winnipeg to his new position in May.

This brings the number of regional coordinators to nine of which two are pastors of the Christian Reformed Church. The Rev. Siebert VanHouten is the regional coordinator for the Hamilton area.

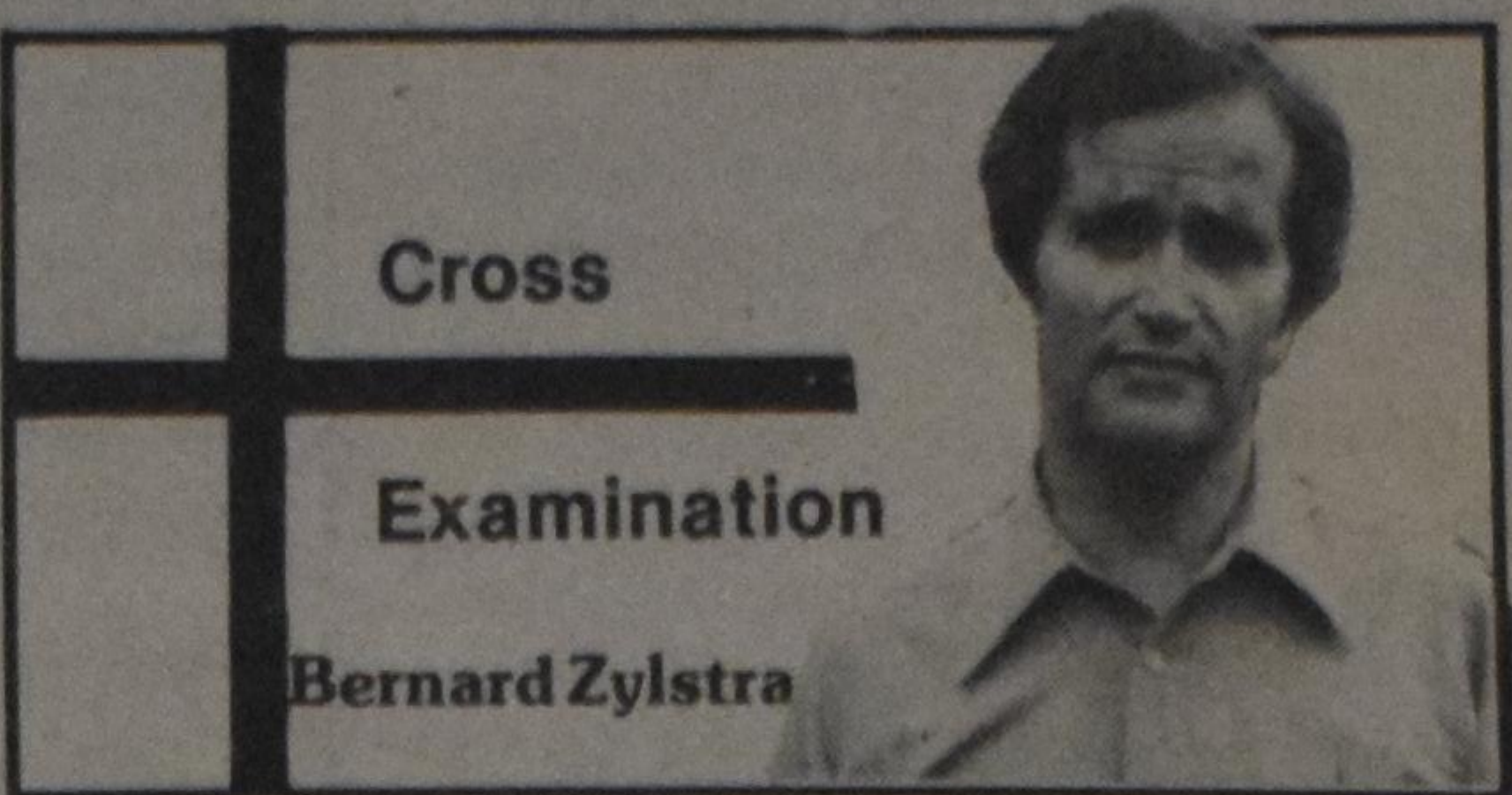
**Carl D. Tuyl,
P. VanKatwijk,
J. VanTil**

Journalist says CEPAD does not speak for Nicaraguan evangelicals

WASHINGTON, D.C. (EP) — An American journalist who has travelled extensively in Nicaragua since the 1979 revolution, says U.S. Christians should establish contacts with the independent National Council of Evangelical Pastors

in Nicaragua. Kate Rafferty, who has travelled Nicaragua for the California-based Open Doors, is highly critical of the Evangelical Committee for Aid to Development (CEPAD), for its wholehearted support of the

Continued on page 5 ...



A "Line of Reformation"

On February 7, Dr. Henk Van Anandel was installed as the new president of The King's College (TKC) in Edmonton. Rev. Henry De Bolster, President of Redeemer College (Hamilton, Ontario), and I "represented" eastern Canada at this significant event in the life of the "Dutch" Reformed community in western Canada.

Dr. Van Anandel will be a new kind of college president in our midst. He is a physicist who has taught for many years at a French Canadian university in Montreal. And now, all of a sudden, he said "goodbye" to that career in order to give presidential leadership to The King's College which has the potential of quickly developing into the Reformed intellectual centre of western Canada.

While at The King's College, I had an experience that, upon reflection, I consider to be important and that I want to share with the readers of my bi-weekly column.

grandfather was Christian Reformed. His father was Orthodox Presbyterian. Pete went to Calvin College where he studied with Dr. H.E. Runner, then to Westminster Seminary and the Free University. He taught for a while at Trinity College near Chicago, but then in 1969, he was appointed at Geneva College, in Beaver Falls, just north of Pittsburgh, in the heartland of American Presbyterianism.

Pete did not last very long at Geneva College. For a few years he worked for the Pittsburgh Coalition for Christian Outreach, and then began to work on his own, financially supported on a kind of faith-mission basis. Pete's mission field was two dozen college campuses around Pittsburgh. What was his message? This: a biblical world-view and a Reformed philosophy can save you, as students, from the demons of humanist philosophy.

Bill Rowe was one of the students who listened to Pete Steen and caught on. After getting a master's degree at Pittsburgh Theological Seminary, he went to the Institute for Christian Studies (ICS) in Toronto to study with Hendrik Hart and Al Wolters. There what he had learned from Pete Steen was deepened and broadened. After getting a second master's degree at the ICS, Bill went to Duquesne University in Pittsburgh to get his Ph.D. When that was behind him he received an appointment at The King's College to teach philosophy as Lambert Zuidervaart's colleague.

Sharing Dooyeweerd

Dr. William Rowe, since last fall Assistant Professor of Philosophy at TKC, invited me to join an informal philosophy club of students from TKC and the University of Alberta. This semester the members of the club were studying Herman Dooyeweerd's *In the Twilight of Western Thought*, and Dr. Rowe thought that it might be of some interest for me to meet the club members since I had studied with Dooyeweerd in the 1960s and might add a personal touch that one does not encounter in Dooyeweerd's abstract theoretical writings.

Another "heritage" fund

And now, next to his regular teaching load, Bill Rowe organizes an informal club of students, barely 20 years old, to read Dooyeweerd. So what?

At first glance this seems to be a quite insignificant event, but is it?

To begin with, what's so important about Dooyeweerd? Dooyeweerd is the spiritual and intellectual heir of Abraham Kuyper. He is the most significant Christian philosopher in evangelical protestantism. Grappling with his writings is probably the best way for students to develop a biblically-directed world-view to guide them through the smorgasbord of secular philosophy in our time.

Thirty years ago, when I myself was an undergraduate student at Calvin College, Prof. Runner used to talk to us about a "line of reformation" in the church — a line running from the apostle Paul through Augustine, Bradwardine, Luther and Calvin, to Groen van Prinsterer, Kuyper, Schilder, Vollenhoven and Dooyeweerd.

At the feet of...

And then, who is Bill Rowe? What is he doing at The King's College, a school established by "Dutch" Calvinists in Canada?

Bill Rowe is an American who studied at Allegheny College in the early 70s, 70 miles north of Pittsburgh, Pennsylvania. How did he get from Allegheny College to The King's College? There is only one answer to that question: Pete Steen.

Pete Steen died last summer, after fighting cancer for ten years, at the age of 48. His

My brief encounter with Bill Rowe's philosophy club was an encounter with a "line of reformation" in the new generation.

This was a heart-warming experience, not only because Edmonton was particularly cold on that day, but also because it was clear evidence that in our community God continues to be faithful to us by forging "lines of reformation" to future leaders, affirming the reality of covenantal community from generation to generation.

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto, Ont.

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News

Dutch skating marathon was on

... continued from page 1.

The 15,000 non-race participants had until 12 o'clock midnight to finish the tour. The thawing weather made for wet conditions on the ice.

Only 12 races before

The first unofficial Eleven-Towns Race was held in 1880, when three Frisian men decided

to tackle the long-distance trek in cold weather conditions. They left at 4 o'clock in the morning and arrived at the finish at 11:30 in the evening.

The first official race was held in 1909 when a Mr. Hoekstra won the event. All in all only 12 races had been held before the one of this year: 1909, 1912, 1917, 1929, 1939, 1940,

1941, 1942, 1947, 1954, 1956 and 1963.

According to a British reporter who wrote on the event in January, when it looked as if the event might go through, there were 16,233 people in Europe who wanted colder weather "while the rest of us are praying for a respite from the iciest winter in years." One of

these fanatics, according to the reporter, was a Dane who wanted to cross the Oresund Channel between Denmark and Sweden on a motor scooter. The remaining were 16,232 inhabitants of Friesland, "which has its own language and is so independent that the inmates have even started issuing their own passports."

The reporter was referring to the number of participants in the marathon. It's not true that all of those were Frisians, of course. Participants come from all over Holland and even other parts of the world. But it is true that half a million Frisian hearts beat a little faster on February 21, 1985, when daylight broke over the lakes and meadows, and the word was out that the Elfstedentocht, the skating race of the decade was on.

To verify a rise in Frisian blood pressure, just ask this reporter. He was informed by his former compatriot John de Vries of St. Catharines, who had telephoned his nephews in Friesland, and over the phone could hear the calves low in the stables of Scharnegoutum, while his nephew told him that Evert van Dintum was in and that the rest was ploughing through centimetres of water towards the Frisian capital Leeuwarden.

'Who is a Jew' law draws criticism from U.S. Jews

JERUSALEM, Israel (EP) — Proposed changes to the Jewish Law of Return have drawn fire from the American Jewish Committee, as well as from Israel's Labour party. The proposed changes, called the "Who is a Jew" law, would define a Jew by Halacha (religious law), rejecting foreign converts, many foreign Jews, children of mixed marriages, and many others who consider themselves Jews.

The proposal has drawn criticism from the American Jewish Committee. Executive Vice President Dr. David M.

Gordis said "The American Jewish Committee rejects, strongly and unequivocally, the determined effort of a small minority in Israel to decide for all of world Jewry who is a Jew."

"What is not in question is the right of Orthodox Jews to feel as

they do and preach what they wish," he continued. "At issue is the propriety of the State of Israel's becoming the disenfranchizer of non-Orthodox Jews and Judaism. This is not simply an internal Israeli concern. It is a matter

affecting all of world Jewry."

Labour-affiliated members of Israel's Knesset are expected to vote against the Who is a Jew law if brought to Kneset in its present form.

Franklin Graham says Angolan communists more tolerant than Portuguese Catholics

LUANDA, Angola (EP) — Evangelicals have more freedom to spread the Gospel in Angola under today's communist rule than they did when the country was ruled by Portugal, according to the Rev. Franklin Graham III.

The 32-year-old son of evangelist Billy Graham, who heads an emergency relief organization called Samaritan's Purse, was in Angola recently to evaluate requests for assistance from agencies working in Angola. "I discovered that

there's more opportunity for the Gospel in Angola today than there ever was under the Portuguese. The Portuguese, because of Catholicism, oppressed evangelicals," he commented.

A Religious News Service story also quoted Graham as saying "The communists are letting them bring in as many Bibles as they want. That was never possible under the Portuguese. What surprised the socks off me is that American and Canadian missionaries are

allowed to operate in the country."

CEPAD

... continued from page 4.

Sandinista regime, and for its pretensions to represent the evangelical community of Nicaragua.

In an interview published by the Institute on Religion and Democracy, Rafferty said "CEPAD diverts funds, which American Christians probably assume are used for humanitarian purposes, to political work for the regime. Several pastors I spoke with in Matagalpa province reported that CEPAD donated eleven four-wheel drive vehicles for use by the Sandinista police."

Rafferty said, "CEPAD's relationship with the Sandinistas has alienated most evangelicals," and said that in her travels Christians would casually ask her if she was with CEPAD. "After I said I wasn't, they were willing to talk."

Rafferty suggested evangelicals in the U.S. establish ties with the National Council of Evangelical Pastors, which has a verifiable membership of 520 pastors from 65 denominations, as well as leaders of evangelistic organizations such as Campus Crusade for Christ. The National Council's president is also chairman of Nicaragua's largest protestant denomination, the Assemblies of God.

India discriminates against Christians says Mennonite Brethren leader

NEW DELHI, India (EP) — Christians in India are not receiving a fair share of their government's educational and employment opportunities, according to a leader in India's Mennonite Brethren church.

According to M.A. Solomon secretary of the Governing Council of the MB church, discrimination has been especially apparent since 1975, when the late Prime Minister Indira Gandhi imposed a state of emergency to ward off her government's collapse. To bolster her own popular support, Gandhi introduced a moratorium on rural debts and made it possible for tribal groups, low caste people, and

harijans (outcastes) to receive free land, government jobs, and college tuition. Privileges were dispensed in proportion to the sizes of the groups.

The reform was not good news for Christians, most of whom come out of harijan backgrounds but are seen to lose the Hindu social status when they become Christians. While the present laws allot one percent of the free tuition and job openings to Christians, the Christian community comprises three percent of the total population. In some states the percentage is even higher. Four million out of some 60 million people in Andhra Pradesh call themselves Christian.

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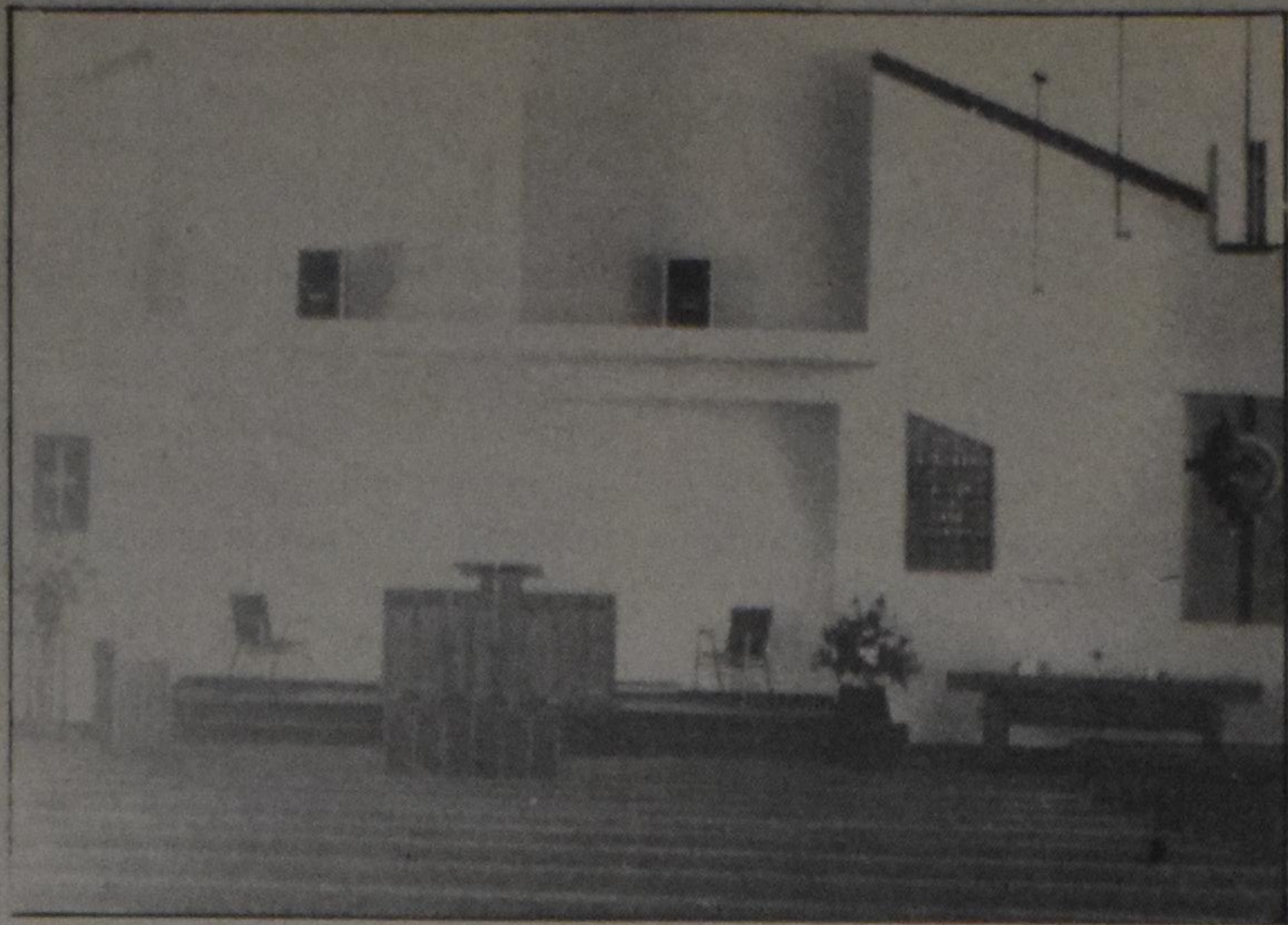
Members help build newly-dedicated CRC

Marian Van Til

The Bethany Christian Reformed Church of Fenwick, Ontario, was dedicated on February 1, 1985. Nothing unusual about that! What is unusual is that the 87-family congregation saved itself a whopping \$85,000 on the newly-built edifice by having its 7-member building committee act as general contractor for the project.

The committee, led by former GM worker and "semi-retired contractor" Paul Roorda, got the entire congregation involved in the building process.

Skilled congregation members laid cement, carpet, and baseboards, put up drywall and siding, hung doors, did all welding and landscaping, assembled and installed the pews, built their own pulpit furniture, and cribs and playpens for the nursery. In fact,



A view of the pulpit and pews made by the members of Bethany Christian Reformed Church of Fenwick.

only the framing, electrical and brickwork, plumbing, and windows were completed by community tradespeople.

There were often 15-25 men and additional women working at the church on a given Tuesday or Thursday evening or on Saturday — times set aside by the building committee after some initial frustration in getting the needed help at the right time.

"We also have a few ladies putting in insulation, and painting," Bethany pastor

Adrian Dieleman points out. "Everyone contributed in one way or another. Those (members) whose schedules didn't allow them to come down and work gave extra money."

Total cost of the 450-seat church came to \$422,000 while valued at \$507,000.

Everything was ready in time for the February 1st dedication service — everything except some exterior window trim and a small rebuilt pipe organ which will likely be installed by June.

continued on page 7...

Church News

Christian Reformed Church

Called

— to Grace, Cobourg, Ont., Rev. Aren P. Geisterfer, McMaster University Chaplain, Hamilton, Ont.

Church dedication

The Orthodox Christian Reformed Church of Bowmanville, Ont. is thankful to the Lord for the provision of new facilities.

The official opening and dedication ceremonies at the new location will take place, D.V., on Friday, March 8, 1985, 7 p.m.

Location: Fourth Line, 1/2 mile east of Liberty St., N., Bowmanville. Everyone welcome.

For information call Rev. H. J. Bout, 416-623-3355, or the church office, 416-263-8333.

Always read the fine print!

CONCORD, Calif. (EP) — Members of the First Presbyterian Church, who unwillingly became landlords to an X-rated theater here, have now written "Closed for Good" on the Showcase Theater's marquee.

The only X-rated movie theater located in this city was purchased three years ago by the church for \$425,000. The purchase was urged by church leaders, who saw it as a way to start a community center and close a porno theater with a single transaction.

But Great Western Theaters, the chain that ran the theater,

had a provision on its lease allowing it to continue showing movies for three years following a change of landlords. Because of this provision, the church was forced to become temporary landlord for the porno theater. For three years First Presbyterian Church made mortgage payments by collecting rent from a theater which featured such films as "Debbie continued on page 7

Rime or Reason

Tuyl's recent photograph should have as epitaph: "Dearly beloved, behold what age did to my once attractive face."

Klaas Sis

It doesn't take arithmetic to have this knowledge unfetter: you sure don't have to be sick in order to get better.

Sy Nodd

Faith Christian Reformed Church

Burlington, Ontario, Canada

A newly established Christian Reformed Church with an emphasis on bringing a Reformed witness to the Burlington community has purchased an existing church building (20,000 sq. ft.) for \$400,000 with exceptional facilities for community outreach and education programs.

The new church was formed on February 12, 1984 with 58 enthusiastic young families and has since grown to a membership of 75 families.

We require \$280,000 to finance this project. While our preference is for long term financing, we would be pleased to consider Promissory Notes in denominations of \$1,000 or multiples thereof, with interest rates of:

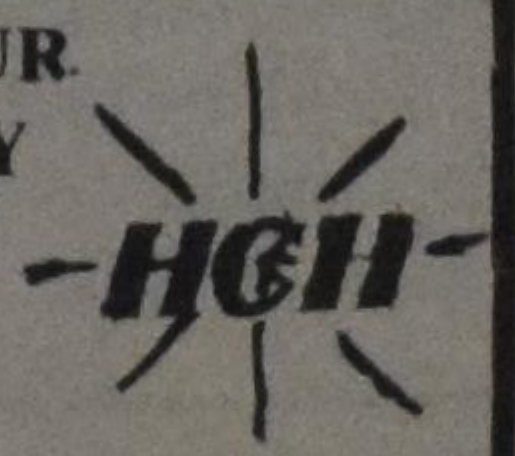
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Pastoral Pondering

Is preaching the problem?

Ken Baker

"Preaching today isn't what it used to be!"

"What we need in our churches is not liturgical renewal but renewal in the pulpit!"

"The second service would be better attended if the Word were preached more powerfully!"

"Young people wouldn't drift away from the Church so easily if the Word would come from our pulpits with greater power and conviction!"

"The seminary must get back on the track of training men to be mighty proclaimers of the gospel!"

Used commentaries, anyone?

Whew! ... Anyone interested in used commentaries? How about a Classical Diploma (1978 vintage) to hang in the dining room?

Pardon me for being a touch on the defensive — I'm a preacher! I belong to that (vanishing?) breed of general practitioners, parish ministers, pastors, who teach, counsel, administer, lead meetings, serve on committees, visit, edit bulletins, baptize, marry, bury, resolve conflicts, and yet feel called above all else to PREACH: to open the Word of God faithfully every Sunday — twice!

An enormous task, to be sure! A task central to the life and witness of the Church of Jesus Christ. A task for which you set us apart and to which we committed ourselves at the time of our ordination and each time we are installed in the service of a new congregation.

Urgent in and out of season

Both CRC forms for ordination (installation) rightly emphasize the centrality of preaching. As the first task mentioned in the old form, we read that "the minister of the Word is called by the command of God to preach the gospel of the Kingdom."

According to the new form, "the preaching of the Word is the minister's chief task. Such proclamation must faithfully reflect the Word of God and relate it to the needs of the listeners. Paul stressed this demand when he wrote: "Preach the Word, be urgent in season and out of season, convince, rebuke, and exhort ..." (2 Tim. 4:2).

It is a task which after eight years still fills me with butterflies every time I mount the pulpit.

But then there are the comments quoted above, all of which I have read or heard in recent years concerning the performance of my colleagues and I in the Christian Reformed Church. They are comments which beg the question: *Is preaching the problem?* May lack of renewal in the church (whatever we mean by "renewal") and declining attendance at the second service and a drifting away of some young (and old) members all be laid at the foot of the pulpits of our churches?

Are we not overlooking the "problems" of unbelief, of human hearts which simply reject the gospel — whether preached by the Lord Jesus or the Apostle Paul or yours truly — of devotion that is less than wholehearted, of the impact of secularism and the entertainment-orientation of our society?

Preaching not what it used to be?

Furthermore, what do people mean when they say that preaching today "isn't what it used to be?" How much in our Christian experience — in our devotional patterns, lifestyle, Sunday observance, moral judgments — is "the way it used to be?" And what is "might" or "power" or "renewal" in the pulpit — greater volume, more passion, flowing gestures?

Is preaching the problem? I think you'll agree that that is an oversimplification of what we find living or not living in our church today. It would be more gracious to say that as long as the Head of the Church chooses to speak His Word through sinners like you and me, preaching will be a problem. Insight into texts will fall short, we will sometimes say more or less than is warranted by the text, our delivery will not always be smooth, nor our points clear, nor our illustrations adequate, nor our style of communication the most effective.

Yet, by God's grace and gifts, we preach. And when we do so faithfully, in spite of our sins and inadequacies, you are being addressed by the renewing, powerful Word of the Lord!

Next Week: What is "faithful" preaching?

Rev. Baker is pastor of the Immanuel Christian Reformed Church, Hamilton, Ont.

A series on mission

Student convention Urbana '84 (1)

Johan D. Tangelder

Shortly before returning to Calvin College after her Christmas break, a member of our congregation shared with me her spiritually exhilarating experiences at Urbana. She was just bubbling over with enthusiasm for missions. What is this Urbana all about? What makes it so exciting? Why do 18,000 students want to spend a part of their Christmas vacation sleeping in a dormitory room, listening to talks by ministers and missionaries?

The Urbana mission convention is sponsored by the Inter-Varsity Christian Fellowship of the USA and Canada, which belongs to the worldwide International Fellowship of Evangelical Students (IFES). It has become the major gathering of Christian students, all wanting to learn more about missions. Canadians may be pleased to learn that the Inter-Varsity's first mission convention was held in Toronto, 1946, with 700 delegates attending. Since 1948, the mission convention has convened at the Campus of the University of Illinois, Champaign-Urbana, com-

monly known as Urbana.

A big event

Urbana '84 was, according to local coordinator James Dudley, the largest convention in the USA, including political conventions. A convention of such magnitude takes



Johan D. Tangelder

painstaking organization and careful planning. Many denominations and faith missions had their representatives present with literature and information on their particular outreach ministries. For the first time in the history of Urbana, radio listeners across the continent could join in for the five-days duration of the convention (Dec. 27-31) through the Moody Broadcasting Network.

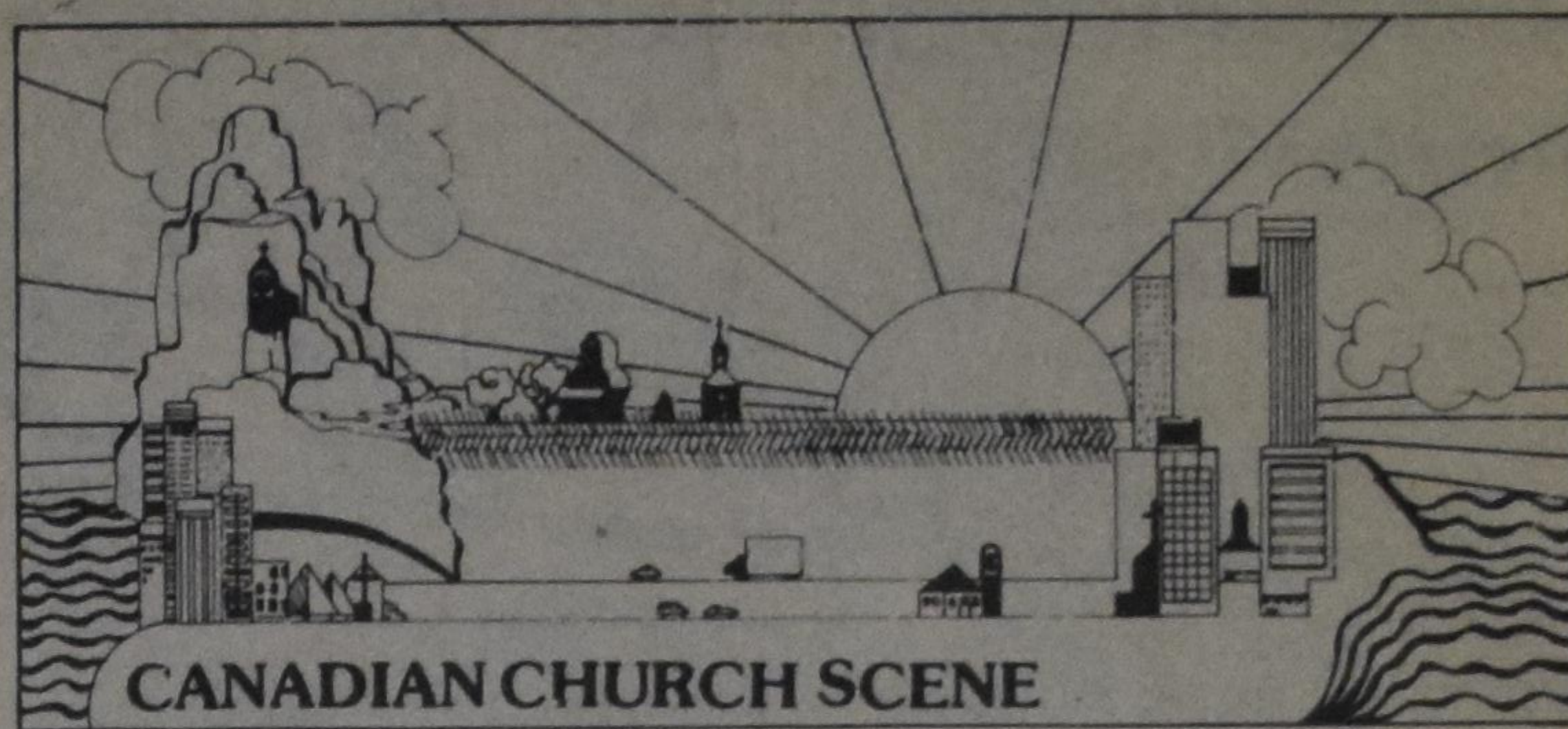
Urbana is not just an all American happening. Students

came from all over the world. For the first time there were some from Iron Curtain countries. A total of five students from El Salvador were able to come. T. Sayibu Imoro, a native of Ghana, West Africa and a former Muslim, one of the 37 students to attend the conference from the Ontario Bible College, Toronto, said, "Concern for missions is very important to us. We want to expand the Word of God to our own people."

Prayer is fundamental

The theme for Urbana '84 was "Faithful in Christ Jesus." How do we remain faithful to Christ? The need for prayer was stressed. A Christian cannot remain faithful in his own strength. Eric Alexander, the biblical expositor for Urbana '84, told the delegates that "prayer is fundamental, not supplemental." Each morning the delegates met in small groups of about nine for Bible study — each evening the same people met again for a time of sharing and prayer.

Many famous evangelical leaders inspired the students with messages and seminars.



Evangelist Luis Palau, born in Buenos Aires, Argentina, spoke on "Faith to the Masses." He concentrated on three ideas of faithfulness: passion for the masses, power to reach the masses, and the purity of life in Christ needed to reach the masses. Palau pleaded for a genuine compassion for those who do not know Christ. He said, "First, study what the Bible says about those who are lost. Second, believe what it says about those who are lost. Finally, dwell on what it would mean to be lost and give it a lot of time to really sink in and connect."

Prayer, personnel and finances

Dr. Billy Graham has been a speaker at 11 of the Urbana conventions, in fact, he spoke at the 1946 Toronto convention.

According to Graham, there are three major needs in missions. The first great need is prayer, the second is personnel who are dedicated to the task of spreading the Gospel, and the third is finances. He also elaborated on the four characteristics he believes are present in the life of a person who is faithful to Jesus Christ: joy, compassion, vision and a wholehearted commitment. His call to mission endeavour was urgent. He said, "We don't know if we'll see the end of this century. Many scientists don't think we will. I think the time is short."

Johan Tangelder is pastor of the Christian Reformed Church in Stratford, Ont.

Members help build newly-dedicated CRC

...continued from page 6

The service involved much singing, a dedication litany, greetings from the "mother church," (Riverside, Wellandport CRC), from Classis Hamilton, and various local politicians, and the inevitable presentation of the keys.

Bethany grew from its mother church in March, 1982. Pastor Dieleman arrived a little over a year later. In reflecting on this milestone in the life of his young congregation, Dieleman says, "In a minister's life there are a couple of things which stand out. One is to be the first pastor of a congregation, another is to be involved in a building program. I have both, which

makes it doubly pleasurable. The people are so enthusiastic; you can use that enthusiasm and channel it in so many areas."

The building of Bethany is an obvious example of that enthusiasm properly channeled.

Always read the fine print!

...continued from page 6

Does Dallas" and "Manhattan Mistress."

Some church members, embarrassed to be part of a congregation that operated a dirty-movie house, left the church. But most stayed with the church, willing to put up with the situation temporarily, rather than allow the theater to show

pornography indefinitely.

The church is now cleaning and renovating the theater. "There's a 10-year backlog of cigarette smoke," explains church member Jerry Smith.

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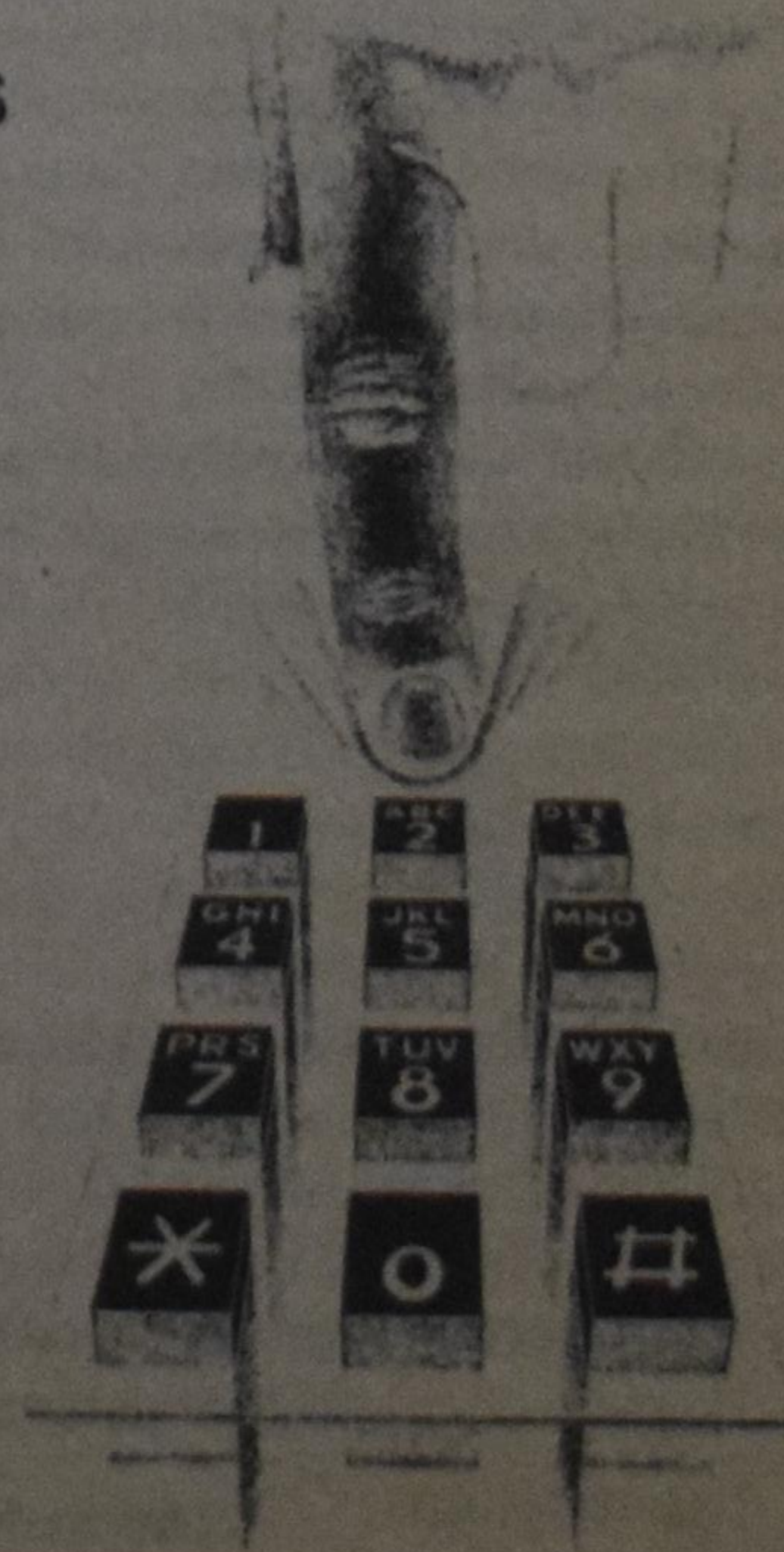
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Education

In defence of immaturity

Dr. Mary Northway

A child should be childish. He is supposed to be: he was created to have a score of years in which to grow up. Yet paradoxically we are always attempting to shorten the span that nature intended.

We are so pleased if he can talk at once, although he has 69 years to carry on conversations. We are thrilled he can read at five, forgetting that he will have six and a half more decades to be greeted by headlines each morning; we are enraptured if he develops the social graces by the time he graduates from kindergarten, although he has a lifetime before him in which to say "please" and "thank you" and "I am delighted to meet you" whether he means it or not.

Conversely, if he takes his time slowly developing speech and reading and manners, we become alarmed, we blame it on his father's family: we read a child guidance column, in desperation we consult a psychologist.

My grandmother, bless her, used to say, "More haste, less speed." It's so true: the more we force development in children or in vegetables, the faster they grow and the weaker they become.

Suppose we hurry Johnny's reading — with effort, we could get him reading at nursery school. Like the forced vegetable, he would ripen, the neighbours would admire our prize exhibit but inwardly, he would be weakened by growing anxieties that come from forced effort, and insecurities that are incumbent upon any "show piece."

And in this hurrying, he would miss so many things. For



while he can read all his life, whenever again will he have the thrill of keeping a frog in the bathtub, or talking in a secret lingo, or kicking leaves, or rolling in hay, or swinging on a swing, or making a secret tree house? It takes time to grow, and it can be so very pleasant.

We, teachers and parents, are infected with a bad psychological tic, we can hardly pass a child without pushing him to get ahead. We hurry him away from where he is, towards where we want him to be. All too quickly his interest is deflected from frogs in bathtubs

to bulls in markets, from enjoyment to achievement, from exploration to exploitation. Like a motorist who rushes to his destination, oblivious of the scenery he passes, he becomes a man, without ever savouring the luscious tastes of childhood.

Some day, we may become mature enough ourselves to allow the child the enjoyment of his own immaturities and see them not as the hors d'oeuvres to life, but the true nutriment of living.

Reprinted from the Holland Marsh Christian School newsletter

Help for the family?

Henry de Jong

Families need help to rear their children because our changing society is too complex to allow parents to fulfill their child rearing role, says a research report done for the Ministry of Education.

To help overcome this, the report suggests extensive parenting education programs starting in elementary grades and continuing through secondary school. The report, *Parenting Education for the Young: A Literature Survey*, states that throughout the world education is being called on to act as an equal partner in the enterprise of rearing children.

The report, which also deals with sex education as part of family life education programs, says that data from all over the world indicates that progres-

sively more adolescents are sexually active at progressively younger ages, a fact that challenges the moral standards of all cultures.

"The rising number of illegitimate births and single-parent families has become a destabilizing force in family life," the report states. Although there are no firm research results to support the concept, it is widely regarded that education is the chief hope for halting and reversing the trend, the report concludes.

The report does not seem to be too concerned that there is indeed 'no firm research' to support this concept. In fact, one could argue that the 'neutralized' education which it supports has proven largely impotent in halting or reversing the decay of morality among students.

It can also be argued that the task of formal schooling should be more limited than what it is made out to be in the report. Parents should not abdicate their responsibilities in child-rearing, even in the face of an increasingly complex society.

New facilities for the Community Christian School in Osgoode

The Community Christian School Association met together on Friday evening, February 1st, to discuss building a new school.

The Association has had a school in operation in the Osgoode-Metcalf area, south of Ottawa, since 1979. They now rent a small school building from the Catholic School Board. These facilities are becoming too small and in great need of repair.

The association looked at preliminary plans for a new building and praised God that over half the funds had already

been raised. The association members voted unanimously to begin building this year on the new site on Glenn St. in Metcalfe, Ontario, which had previously been donated to the association for a new school.

There is great anticipation and excitement among the members as they look forward to a new facility that will be used to further God's kingdom in Christian education.

Prayers and donations will be greatly appreciated.

The school's mailing address is Box 435, Osgoode, Ontario, K0A 2W0. **HDJ**

Christian colleges get down to business

C.C. staff

Calvin College business majors will soon serve as consultants to small businesses because Calvin has agreed to participate in the Small Business Institute Program of the U.S. Small Business Administration.

Sample businesses the SBI assists include a variety of manufacturers as well as: restaurants, grocery stores, garden shops, needlework and crafts shops, dry cleaners, paper supply companies, dentists, computer stores, newspaper offices, child care centres, meat processors, fabric stores, auto-dealerships, insurance agencies, office supply and furniture companies, hardware stores, and family clothing stores.

Student teams will be sent out to assist small businesses, drawn from volunteers and interns among the senior business majors. Each term is under business faculty supervision and will have a volunteer assigned to it from the Grand Rapids area Service Corps of retired executives (SCORE).

Sample projects that the students could perform include: market surveys, store image surveys, inventory control

systems, cash flow management, overall marketing and business plan, advertising strategy, collection and credit policies, management development and hiring plan, adoption of a computer for record-keeping, site location studies, plant layout improvements, and expansion studies.

There is no cost or obligation to the small-business client. Student expenses are paid by Calvin, using funds from small grants from the Small Business Administration and other organizations interested in assisting small businesses. The SBI project costs the small-business owner nothing but the time and effort involved in sharing information with the SBI team of students and faculty consultants.

A similar program is already in place at Trinity Christian College, Palos Heights, Illinois, but there it is sponsored by CABLE — Christians for the Advancement of Business Leadership and Education.

In Ontario, Redeemer College, Burlington, Ontario, hopes, before long, to set up its own business aid program in co-operation with the Reformed Christian Business and Professional Association. The RCBPA, says Arend Kersten, development director at Redeemer, would serve Redeemer's business program in an advisory capacity and could provide bursaries, scholarships, work studies, internships and employment opportunities to its business students.

The community served by Redeemer College is ripe for such a service says Kersten. Because of the entrepreneurial spirit of Dutch immigrants, this community contains an unusually high proportion of self-employed people, many of whom could benefit from the skills and enthusiasm of business students.

Director of Business and Development

The King's College will fill an existing senior administrative position with responsibility in Development and Business. Duties include managing the College's fundraising campaigns, generally promoting the College, supervising field representatives, managing accounting procedures and budgeting, maintaining fiscal control, and supervising clerical, business, and building staff. The successful applicant should have a professional accounting degree or B. Commerce, experience in business management, experience in marketing or promotion, experience in fundraising, good interpersonal skills, knowledge of and commitment to Christian education, and ability to understand and work with College constituency.

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INSIDE ICS ICSICS

The difficult thing about working at an academic institution is that it's sometimes difficult to get a handle on where your work is taking you. What has been accomplished. Farmers are able to reap a harvest and mechanics know the joy of getting a car "back on the road" but at ICS our "results" are often less concrete. It's very gratifying then to receive news and information about the activities of our alumni.

Recently we heard from David Coolidge who studied with us during 1979. David is now living in Washington, D.C. and working for Justice Fellowship, a branch of Chuck Colson's Prison Fellowship ministry. He works in five different states, organizing groups of Christian citizens who are pressing for alternatives to prison for non-violent offenders.

David is also a regular member of an Association for Public Justice group that meets on Capitol Hill, he is finishing a Masters degree at Howard University Divinity School, and he is the stepfather of an 8-year-old daughter.

About his time at the Institute David said: "It was a tremendously challenging and formative experience. I constantly return to insights I gained from Sander and the other senior members, and will always be grateful for my time at ICS."

**Institute for Christian Studies
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ICS

Technology and the Bible (3)

James Van Oosterom

*In a series of three articles, the author discusses first of all the film "The Third Wave," which is narrated by Alvin Toffler. The second and third articles deal with Egbert Schuurman's book **Responsibility in the Technological Society**. The difference between Toffler and Schuurman is that, although they are both futurists, Schuurman tries to tackle the spirit of the age and does so from a Christian point of view. James Van Oosterom used these articles for discussion purposes at the FOCUS (Fellowship of Christian University Students) meetings at Brock University in St. Catharines, Ont.*

Demythologizing the information technology

It would be easy simply to react negatively to information technology. This should be avoided, first of all because it is unproductive, secondly because it will backfire. Technology is here to stay and, using once again Toffler's imagery of the wave, if we do not want to be swamped by it we should at least acquaint ourselves with it. Besides, technology offers so many opportunities, we can ill afford to ignore it!

But we must identify the proper role of the computer technology. When used properly, the computer need not usurp man's responsibility, as it unfortunately often does. Man's responsibility could be increased.

It should, of course, since without human responsibility the information society could begin to develop almost automatically, with computer systems evolving smoothly within complex systems, reducing the users to slaves of the system.

To maintain the service function of the computer and exercise effective control over it, we should really analyze the structure of a computer, a task not now feasible except to say the following.

Reduction of information

The most critical danger of computer technology lies in what may be called the "myth" of information technology. What is "information"? Information is news within a specific situation — news being something complete or whole as opposed to reduced.

In a sense, the word "information" used in "information technology" is a misnomer. The information of computer technology is really a reduction of information. For what happens in computer technology? By analysis and abstraction, human information processes are formalized scientifically and objectified technically in a computer. This formalization and objectification results in the programming of specific data. The programming method uses a special language. The data the computer absorbs has previously undergone mathematical-logical analysis.

Thus what happens in a computer may be called signal absorption. The computer absorbs technically rated signals of mathematical-logical programming. Compared to "whole" information, the computer's signal absorption amounts to an enormous reduction of information.

Now, the "myth" is this: by and large computer experts are not prepared to admit

that computer information is a reduced, narrow version. Yet seeing the reduction is essential if we are to recognize the opportunities of computer technology.

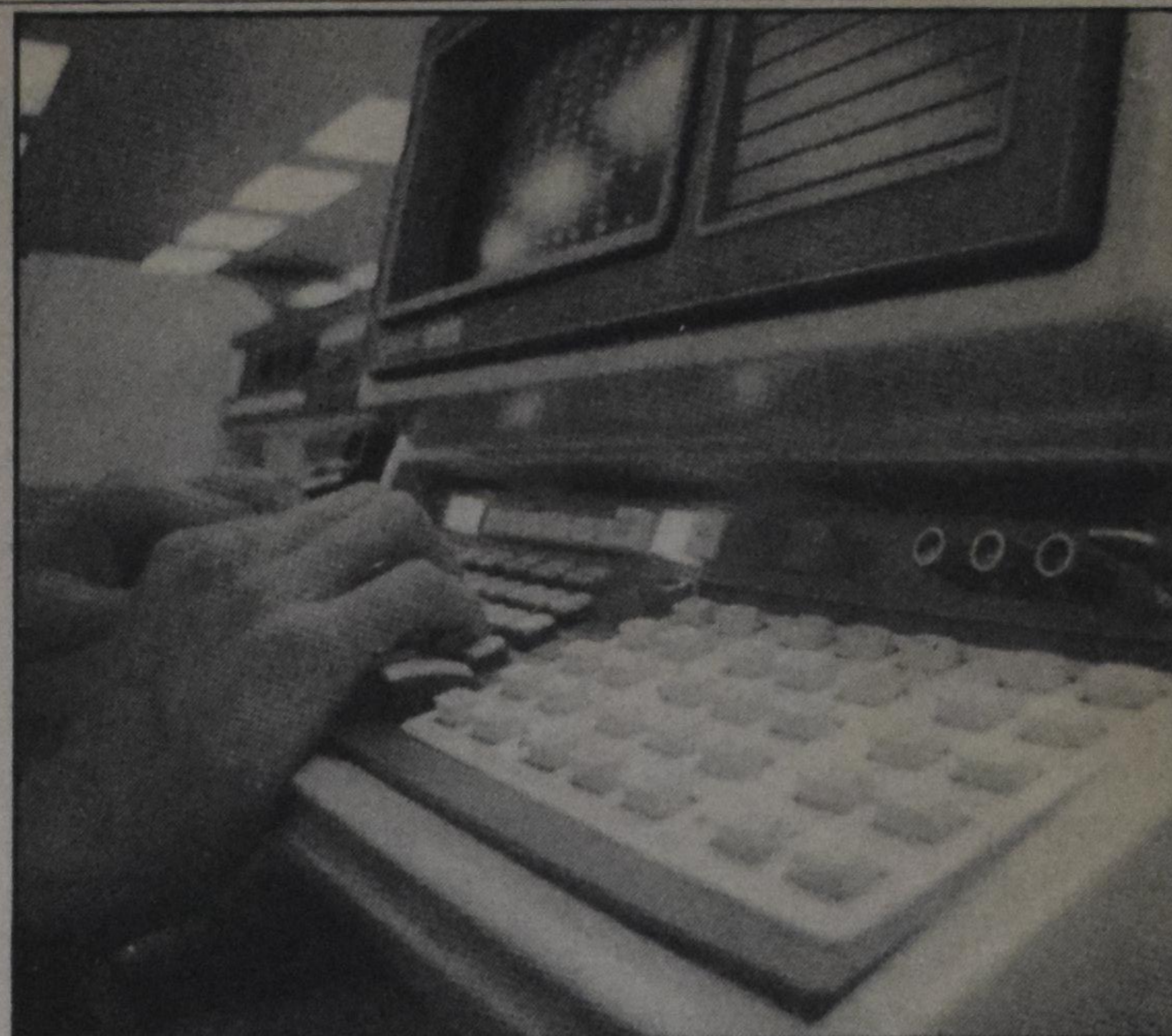
From a technical point, the process of signal absorption has of late been expanded and improved greatly. We should therefore not think lightly of the potential of what we call information technology. It can assist man in finding better solutions to his problems. When used responsibly, the computer can indeed contribute to politics, education and even man's work. But we should recognize the dangers implicit in the narrow scientific-technological image of the world.

Unrestrained computer use alienates

From Toffler's *Third Wave* we learn of the tendency to integrate everything into one system, the neural network. The computer is introduced in all possible places. Ultimately, computerocracy would fulfill man's striving for a technocratic order.

It may at first appear that the problems of technology itself can be solved through what is known as "systems philosophy" and computer technology, but this is misleading. As long as problem solving is predicted on the belief that "systems philosophy" and computer technology are necessarily good, a dangerous process may unfold.

This process is currently making rapid headway in our culture and has contributed to increased alienation resulting from unemployment, loneliness and isolation. For if computers



"The computer is introduced in all possible places. Ultimately, computerocracy would fulfill man's striving for a technocratic order."

are used without restraint, many social contacts, many human interrelationships and much mutual sympathy and creativity are lost. Moreover, attempts to solve human and social problems by applying systems philosophy and computer technology reduces such problems to simple, technical definitions to be attacked with equally simple, technical solutions.

At the same time, the process of increased computerization comes to represent an almost autonomous force. Enormous and unmanageable stores of information are combined into a highly centralized data system. Information systems now operate autonomously through the selection and interpretation of whatever relevant information is necessary to make an important decision as, for example, in the case of NORAD.

Man's responsibility in the process itself is no longer required, or perhaps minimally so to make a final decision.

We need to recognize the original, primary world of experience which, unlike the reduced world of the computer, is whole. We also need to emphasize human, creative responsibility, and not merely as an afterthought. We need to ask what kind of world and life view is behind the use of computers, which hidden philosophies are prevalent and what type of viewpoint on science and technology is operative.

Finally, it should also be remembered that constructive computer use can itself degrade over a period of time. One instance is the wholesale collection of personal data by central data systems which, though necessary for such crucial functions as social care, could in time begin to invite invasion of privacy and erode personal liberties.

Responsible use of the computer

There is, nevertheless, a place for responsible use of the computer as, for example, as microcomputers to help the

physically handicapped. Despite their limitations, they can be used in education, or whenever simple efficiency is a high priority. The computer has a place in space travel but also in relieving man of heavy, unhygienic, dangerous and boring work. They are useful in warning us about environmental pollution: They also help locate, explore and use energy resources and raw materials more economically.

The danger is not so much in the use of computers as in the use of integrated systems of computers. As well, over-complex computer programs should be made comprehensible to prevent the user from transferring his responsibility to the computer. Personal and social responsibilities are crucial because they cannot be transferred to computers — yet computer impact on people and on society as a whole is enormous.

If man is prepared to live responsibly, mindful of the usefulness of computers yet resisting the temptation to exploit them for technical tyranny, he can expect a meaningful future with unprecedented opportunities.

To recapitulate: systems philosophy and computer technology cannot automatically produce progress. But if tempered by adequate personal and social responsibility, computer technology can make an immense contribution to a decentralized, pluriform, enriched culture. But for that, man will have to abandon his purely scientific and technological models of reality. In those models, the real meaning of science and technology has been compromised. To once again search for the meaning of creation as the Kingdom of God is a challenging mandate. That Kingdom perspective certainly does not exclude the computer but integrates it into the Kingdom service.



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Feature

The missionary as contemporary apostle

George Vandervelde

I do not wish to enter directly into the discussion on women in office, but there is one element in the discussion that I would like to single out and highlight, namely the significance of the role and office of a missionary. I am of the conviction that it indeed provides an excellent vantage point from which to view the question of office and of women officebearers in the church.

I'd like to approach this subject via a bit of a detour, namely, by asking, which of the special offices is the most weighty?

The answer is not so easy. Certainly the minister has greater leadership responsibility because he is the one designated to proclaim the Word in the midst of the congregation. Yet, as far as ruling authority is concerned, he does not stand above the elders but is one of the elders and in fact is responsible to them. Although the deacons do not have the same kind of leadership responsibility, they do give crucial leadership in the most important manifestation of the church: the expression of love and compassion for all in need.

The apostolic office

If we pose the same question about more weighty office in the NT context, it is not difficult to select one office that has greater weight than the others. It is that of apostle.

The apostles either had been with Jesus from the beginning of his public ministry and were witnesses to His resurrection or had, like Paul, been belatedly inducted into apostleship by a confrontation with the risen Lord. By its very nature the office of apostle is unique. It cannot be repeated or passed on. The apostles together with the NT prophets laid the foundation of the church. A foundation is laid only once. Yet many of the functions of the apostles do carry on, first of all in the office of all believers, but also in the special offices. Think of ministries such as exhortation, encouragement, preaching, collection of monies for the needy.

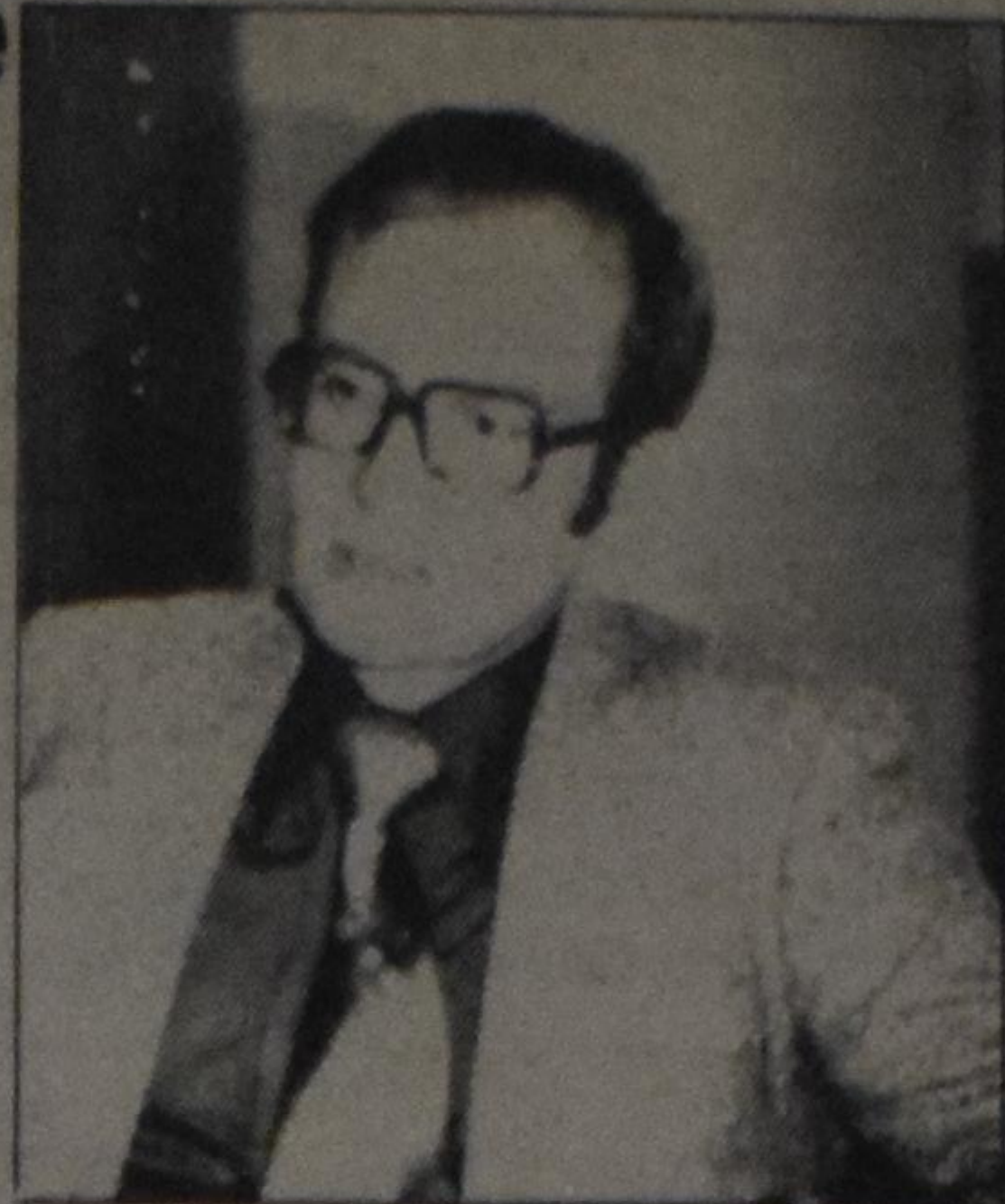
But if one were to ask, which one office gathers into it most of the peculiar features of the apostolic office, it is not the office of deacon, nor that of elder, nor that of minister. It is clearly that of evangelist or missionary.

Why? Because these officebearers are agents of the birth of new community of Christ-believers, a new church. That is the most critical office of all, for the beginning of life is always fragile. The way in which the gospel is preached, the content of that early teaching, the nature of the counsel given to new Christians faced constantly with novel situations and challenges, the encouragement of and guidance to the development of local leadership — all of this can, humanly speaking, make or break the budding

flower of God's grace. That is what makes the missionary office the most critical and weighty of all the offices.

Ministers and missionaries compared

The crucial significance of the missionary office becomes immediately apparent when one compares it to that of minister. I do not hesitate to call the office of the ministry of the Word one of the most strategic offices in the Christian community. Nevertheless, it pales in comparison to that of



George Vandervelde missionary.

A minister usually comes to an established congregation. He gives leadership to a group of people of which the majority are mature Christians, who in a significant sense "all know" (1 John 2:20). Moreover, the minister is part of and responsible to his fellow officebearers. Among them as well as in the congregations as a whole one usually finds people with outstanding leadership gifts and great wisdom. In such an established congregation, poor leadership, or even misdirected preaching, can obviously inflict considerable damage. But it takes quite some devilish doing for one person, the minister, to lead an entire congregation astray.

By contrast much of the work of a missionary takes place in a make-or-break situation. The missionary is busy in the labour room, the delivery room and in the nursery of a local church. In that sense the office of missionary (or evangelist) comes closest to that of apostle and is the most critical and weighty of all the offices.

It is exceedingly strange therefore that we have no problems in having women serve as missionary. Not only do we have no problems there, we admire them...

Yet we make huge problems about women serving as deacons in a local church among mature Christians.

Missionaries at arms-length

What accounts for this inconsistency? One can only guess. Let me try. In the first place, missionaries are far away. Thus we can keep the astounding question of women in apostle-like office at more than armslength. Secondly, we still have a tendency to treat mission and evangelism in step-child fashion. Mission activity is experienced as an extra, an important extra, but an extra nonetheless. It is not, as in the New Testament, the heart-beat of the church, but a specialized activity supported by the church. Only by perceiving missions as a side line can we insulate ourselves from the repercussions of having women serve as missionaries. That becomes an "exceptional circumstance." Thirdly, we fail to recognize that a person officially appointed and "sent out" (the original meaning of the

word "apostle") to serve as missionary is by that fact in special office. "Ordination," in other words, could add nothing to that office.

If, however, the missionary office is the most strategic and weighty of all offices and if mission is not an extra but the heartbeat of the church, the fact that women legitimately serve in that office is highly significant for our reflection on the role of women in our churches.

The fact that the Lord called women to that office and the church confirmed and established that call by officially appointing them and sending them out cannot but make one wonder how mature Christians can presently threaten to split the church over the question of women deacons. Am I wrong to think that the Spirit joins the angels in heaven to celebrate the fact that women along with men are instrumental in the birth and development of new churches. By the same token, am I wrong to think that the Spirit is deeply grieved by the sight of people who are willing to risk breaking up the church over the question whether women may be appointed to the office of deacon.

Our mission illumined by missions

Perhaps it would be good if during the coming year we forget about some of our petty squabbles and instead think about the good news brought by men and women on the mission fields. We would think of the families who have just been brought from death to life, from darkness to light, from the kingdom of the world to the kingdom of the Son. Then we could join the Spirit and the angels and the members of that fledgling church in the joy of its first celebration of the Lord's Supper. Then we can get on, men and women side by side, with our joyful mission.

Perhaps in the midst of that mission some light rays from the mission field abroad will illumine our path with respect to the question of women in office.

George Vandervelde is a senior member in Theology at the Institute for Christian Studies and Associate Pastor of the Willowdale Christian Reformed Church, Toronto, Ont.

Helping to build the Church of Christ in Nigeria

Frances VanderZwaag

It's always nice to get mail. I am thankful to the people who took the time to write me about their home, school, work or church activities. Although the days of Acts are long gone, you at home and we at the places where we are sent, are still under the direction of the same Lord.

In Ibi church activities and medical work continue. September is baptism time in the Tiv church. About 25 people are ready in nearby Dooishima and many more in other places.

We are still without a pastor in our Hausa church in Ibi. Elders, evangelists, and people from other places take turns with preaching. Two elders are ready to enter Veenstra seminary in Wukari. Evangelism at the Benue riverbanks is at a standstill.

Most fishermen are at home in Ibi, due to high water level. The other Sunday the river-evangelist was in charge of Sunday school. They have this on Sunday afternoons instead of a second service. There were many men, but only seven women, although they had been encouraged to come during the morning service. Maybe they feel tired after all the household chores and the long morning service. Yet regular Sunday school attendance could benefit the mostly illiterate women so much.

The women have their fellowship meetings on Thursdays. They invited me to teach them health every other week. I am trying to combine it with a short Bible message. About 60 women attended the first time. Besides meeting in the church they do some visiting in the community. Please remember the church and women's activities in your prayers.

The work in the maternity centre, together with the training of birth-attendants, keeps me well occupied. Heleen and Ladi are almost ready to go to Barki and Yukuben, two difficult-to-reach areas beyond Takum. Heleen is a widow; Shagari, her one year old son is with her. She is slow with theory, but fast with practice and always around to help, even when she is not on duty. I think the women in Barki will respect and trust her. Her reading has much improved and she is learning to give a Bible message. They'll need our prayers when they'll soon have to deal with the patients alone, far away from a hospital.

I am thankful for the help of Malam Bello, a retired teacher. He has volunteered to do the evening Hausa Bible lessons for the patients.

There are so many reasons for thankfulness: finally having enough money to give our building a long overdue coat of paint, satisfying work, health, friendly people, beauty in nature. There also are the challenges: lack of things and time, the climate is quite humid at times, then there are those occasional hard fights for whom are heavily in debt, and less motivated in protecting their own selfish economic interests.

- pray for the unity of our denominational agencies represented here so that the gospel may be brought in an holistic way and also that our churches may continue to give faithfully;
- pray as well for our churches here so that leaders may be found for the new congregations which have been started.
- thank the Lord that Wendy has recovered from a viral infection for which she was hospitalized for a few days and pray that we may continue to enjoy good health.

We pray for you at this time. May God bless you.

Frances is a missionary nurse working on behalf of Christian Reformed World Missions (CRWM) in Jos, Nigeria. She is supported financially by the Calvary CRC, Ottawa, Ont.

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Consider the when, where and why of eating

Jeff Adams

CALGARY, Alta. — Ninety percent of all people who go on diets eventually regain the weight they lose, a sad fact for people trying to shed a few pounds.

But Dr. David Lau, co-director of Foothills Hospital's

weight loss clinic in Calgary, says far more people could stay slim if they tried changing their eating habits and eating environment instead of simply trying to cut calories.

Lau advises against munching while watching television, because you're

concentrating on the boob tube instead of what's going into your belly. You take in more calories than you need and you aren't savouring the sheer pleasure of eating.

Eating tempo important

Eating on the run is a no-no

for the same reason. Again, you're thinking about something else.

Lau, an assistant University of Calgary medical professor, also warns patients against eating quickly, noting there is evidence indicating it takes about 15 minutes for the human body to assess its food intake and then send signals that no more goodies are needed.

"If you eat it all in five or ten minutes, there's no time for physiological feedback," explained Dr. Katherine Porikos, a clinical psychologist at the three-month-old Calgary clinic.

Marge Stocks, an attractive middle-aged woman who became one of about 25 out-patients when the facility opened three months ago, said she always wolfed her food down in front of the TV set.

"I could eat and get the dishes done in ten minutes," Stocks recalled with a chuckle. She has lost about seven kilograms and hopes to say goodbye to at least four more.

"I'm really pleased," Stocks said. "I've been on all the fad diets, but I always gained everything back."

Lau said the problem with most popular diets and most commercial weight-loss organizations is they concentrate on cutting calories but don't examine, when where and why people eat. They treat the symptoms and not the ailment.

Many-sided approach

His clinic has adopted a multi-disciplinary approach that may be unique in Canada, with

up sessions are designed to guarantee that people keep the pounds off.

The no-charge clinic is capable of handling as many as 100 patients and Lau hopes to double that figure in a year or two. He predicted other hospitals, where staff are equally aware that one in five Canadians is overweight and thus susceptible to a variety of ailments including high blood pressure and heart disease, will also adopt the multi-disciplinary approach.

Patients are not told what to eat; they are asked to examine the circumstances surrounding their eating, and shown what impact the food is having on their bodies.

New attitudes to eating

One of the clinic's biggest goals is to get people to develop completely new attitudes towards eating, so they don't view what they're doing as dieting anymore.

Mary Pederson, who tried several diets but failed to lose the weight she gained after quitting smoking four years ago, said the clinic has taught her to eat slowly and avoid meals with a book or television show.

Pederson tries to eat in the same place at the same time every day. She eats regularly, so she doesn't stuff herself at night after missing breakfast or lunch.

"I can still eat some of my favourite goodies this way," Pederson said. "But I have changed enough in my eating habits that I'm confident I won't change back."

Connie Hauser, who

Many pineapples for the very best price

Frank Sawyer



Cultivating fields of pineapples.

One does not become rich selling pineapples. Sometimes there is a bad day, two bad days, and the pineapples grow over-ripe and one must eat them. But when one eats these *pinas* one loses money.

If only pineapples could be told to stay firm and a little green; but they grow yellow, orange, rotten-brown.

All his life Juan had sold fruit: mangos, tomatos, corazones, ... but he liked to sell *las pinas* most of all. He felt good holding those heavy fruit in his arms; he loved to smell them in the hot sun. But he must sell. Or he would become even poorer.

Beside the road he would line up pineapples on some boards and cars would stop. Around 4 o'clock several would stop, hoping the price had been lowered because a man cannot save *pinas* very long.

One day his *amigo*, his boyhood friend the rich *abogado* now, stopped his shiny silver car and said, "Juan, we need many *pinas* for a banquet. If you have a good price I will order 40, maybe 50 *pinas*."

"Oh, si, si, *amigo*, the very best price! Tomorrow?"

"Next week, Juan — Wednesday."

Juan's eyes shone. They shook hands and clapped each other's shoulder.

Fifty *pinas*! He could buy those school books for his son. A new pen. He could hire a tutor to help him learn. If his son learned, he would get a good job. That is what the teacher said. He can learn numbers and work in a bank. He can learn to read and become a teacher.

Fifty pineapples in one day! And if the banquet went well, people would say, "Juan has good pineapples. Order from Juan when there is a banquet."

Juan did not have much schooling. He had mainly been absent, helping his father as a boy. That is the life of a *jibaro* from the countryside. A peasant has a lot of work to support his family. But Juan wanted his son to be the first to become a big man. If only one son did well, all the family would sigh with relief. They could borrow money when someone was sick. His son would help his brothers. Soon...

Juan made good money that Wednesday. He kept the money in a box hidden in a corner of his room for a week. Then he put it in the bank in his own name and his son's name. He had never put

money in a bank before. It would be several years before his son became a banker or a teacher. But Juan would be patient.

One week when it rained too much Juan lost money. He sold only a very few *pinas*. The others started to rot. He had to pay the doctor for his little girl who had been born that year. When he took out some of the money from the bank he walked along the street fighting his anger. His son would not become a big man after all. His son would be a *jibaro* selling fruit along the road.

But his uncles and cousins were saying: "Juan is a good head; he sells *pinas* for banquets. Sometimes 50!"

Little Gorge, his son, sat by the *pinas* along the road. He had to sell bananas and pineapples while his father took little papers to the business stores and offices which said: "Many pineapples for a good price; we supply for banquets."

The teacher stopped one day. "Gorge will not learn if he cannot come every day to school," Juan leaned against the fruit stand and nodded. One more week, and Gorge would come back to school. Gorge must learn to read and write.

Juan sat in the hot sun by his *Pinas*. His little daughter was sick. He was afraid to go to the bank. Maybe he had used almost all the money now. But his little girl must go to the doctor. Juan leaned his head against the tree. His son would not become a banker. His son would sell pineapples all his life.

But one day two businessmen stopped. Many pineapples for *la navidad*! *Muchas pinas por el año nuevo!*

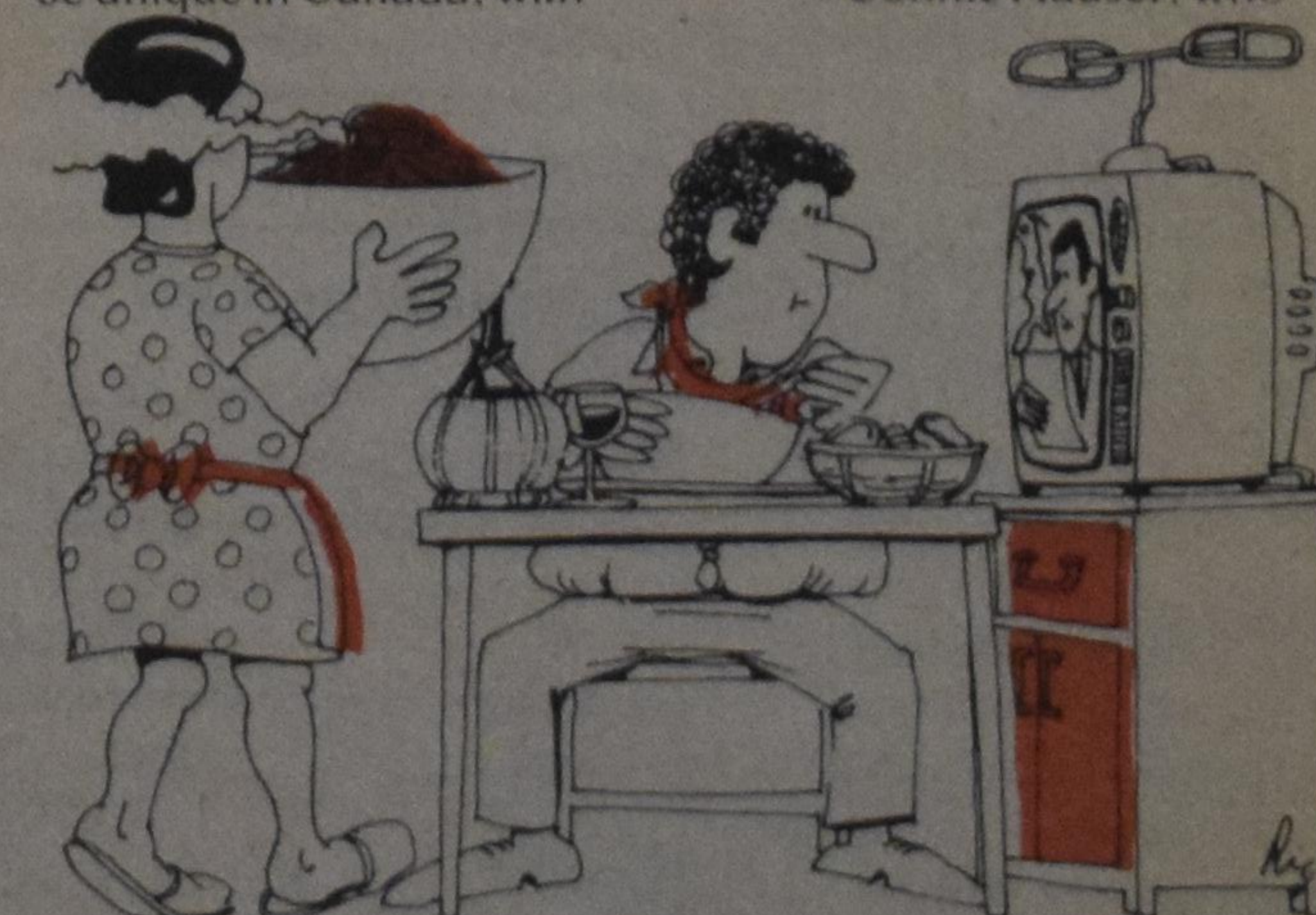
His son would stay in school. Juan saw that clearly in the misty light when the men left. His wife must have some shoes; she must have some sandals and his little girl must have more food.

Juan was very happy. He wiped his face in the hot sun and the sweat ran like tears across his forehead and cheeks.

Gorge must stay in school. He must not sell *pinas*, not even 50 *pinas*. He must have books.

Juan did not know why the air was so misty as he looked at the green mountains, huge as pineapples in the distance. He only knew his son would not sell pineapples. And his little girl must eat good food.

Frank Sawyer is a missionary in Puerto Rico for the Christian Reformed Church of North America.



psychologists examining patients' eating habits and motivations, dieticians providing information on proper nutrition and phys-ed specialists teaching exercises.

Out-patients gather once a week for three months to hear lectures, join in group therapy and exercise. Everyone in the program has lost some weight, but Lau said it's too early to estimate a success rate. Follow-

dropped from 70 to 64 kilograms since coming to the clinic, said "I used to eat half of my supper while I prepared supper."

Hauser started keeping a food diary that quickly showed she was eating a lot of things she was barely aware of. She has also started refusing food when well-intentioned people "sabotage" her weight loss efforts.



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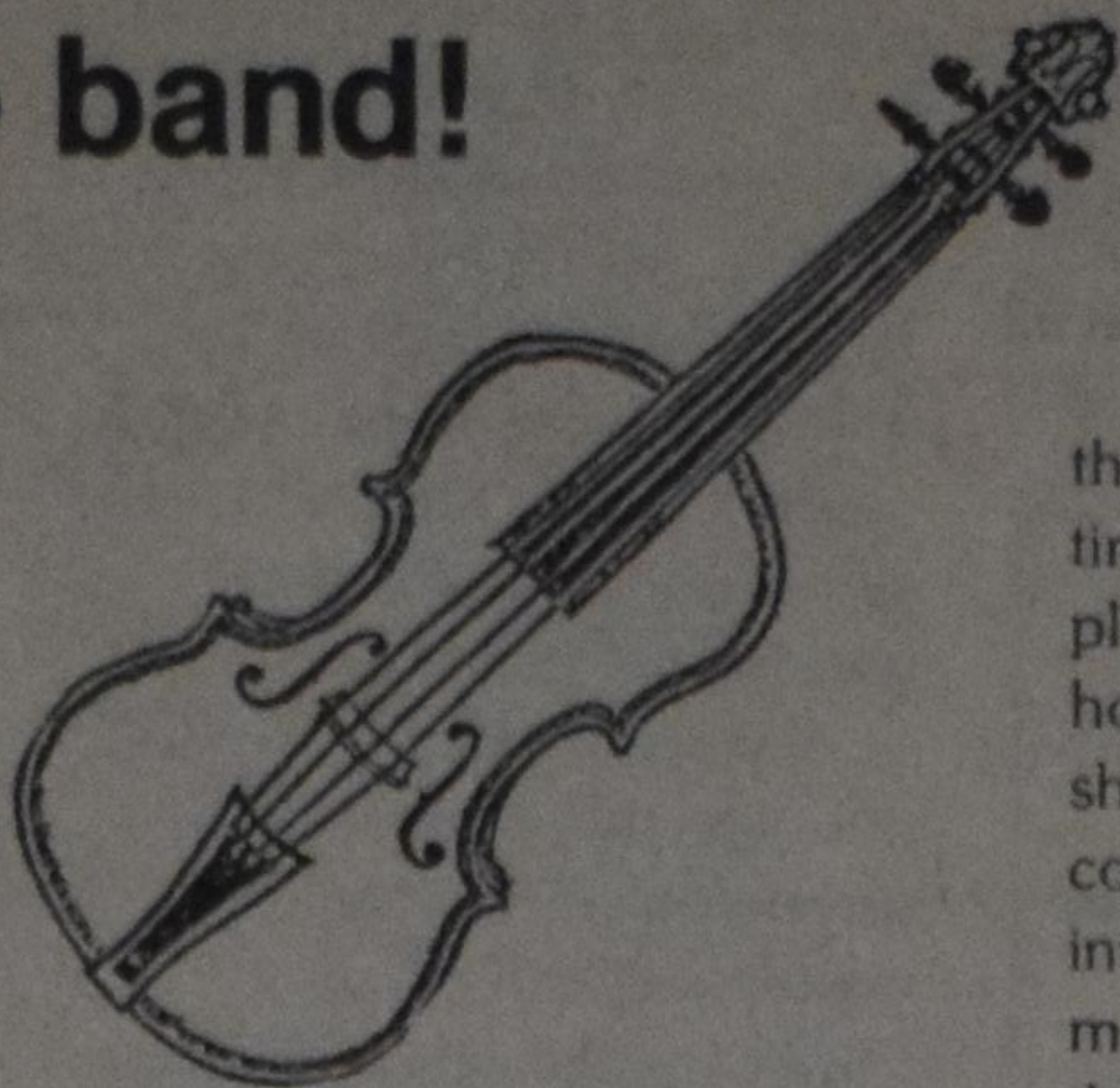
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Strike up the band!

It's quarter to eight. The performance doesn't begin till 8 o'clock, but already the concert hall is alive with sound. A flute runs up and down a scale, while a trumpet breaks through with a majestic fanfare. Oboes, tubas and violins all play their own short tunes. No two instruments are playing together. It all seems so disorganized! What you hear is the orchestra "tuning up." Everyone is getting set for the concert.



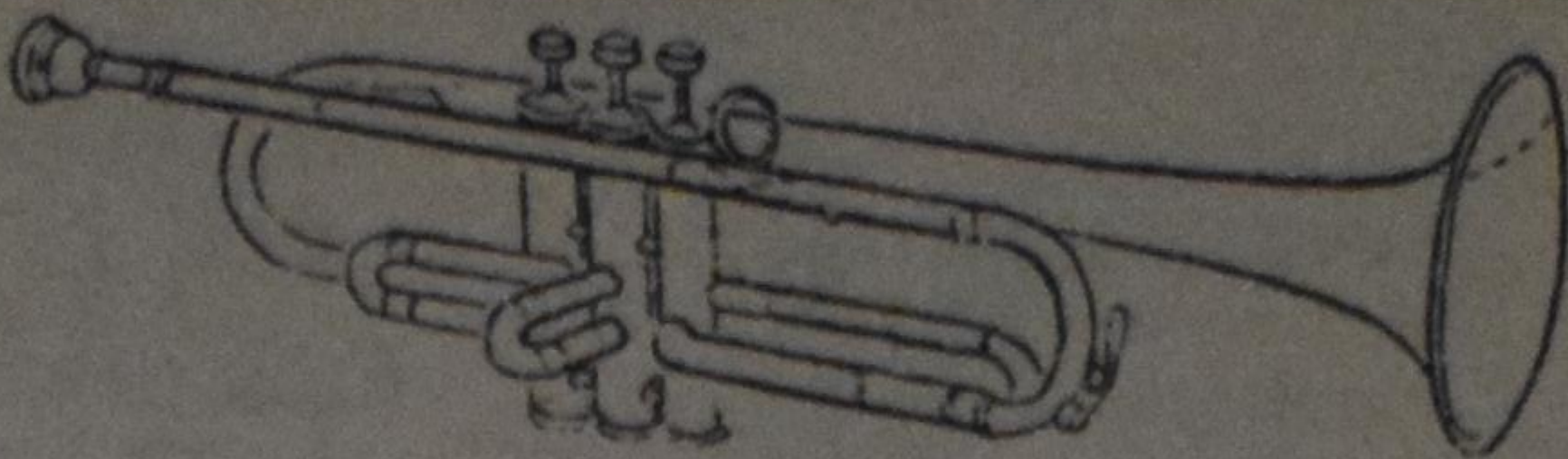
An orchestra is a group of about 60 musicians playing from four groups of instruments. They are the woodwind, brass, string and percussion families.

As you listen to the orchestra tuning up you realize that the instruments are very different from one another. Each has his own unique voice; some more pleasant than others. When the orchestra plays, all the instruments blend together to make music. Each brings its own qualities to make the musical piece a delight to listen to.

Seating is usually the same in all orchestras. The strings are the main group of instruments. This section sits at the front of the orchestra. One of the violin players has a very special job. He is not only the leader of all the violins, but also of the whole orchestra. The wind section sits towards the middle of the orchestra, while the brass and percussion sections are at the back.

Every orchestra has a conductor. Although he plays no instrument, he is one of the orchestra's most important members. Standing in front of

the orchestra, he "beats out the time," starts and stops the players together, and tells how how fast or slowly the music should be played. The conductor is also responsible for interpreting the music. That means he must decide how he thinks the composer would want his music to be performed. If one of the musicians has trouble playing a part on her instrument, the conductor



shows her how it is to be done. Some conductors even learn by heart, the music that each instrument must play in a piece of music.

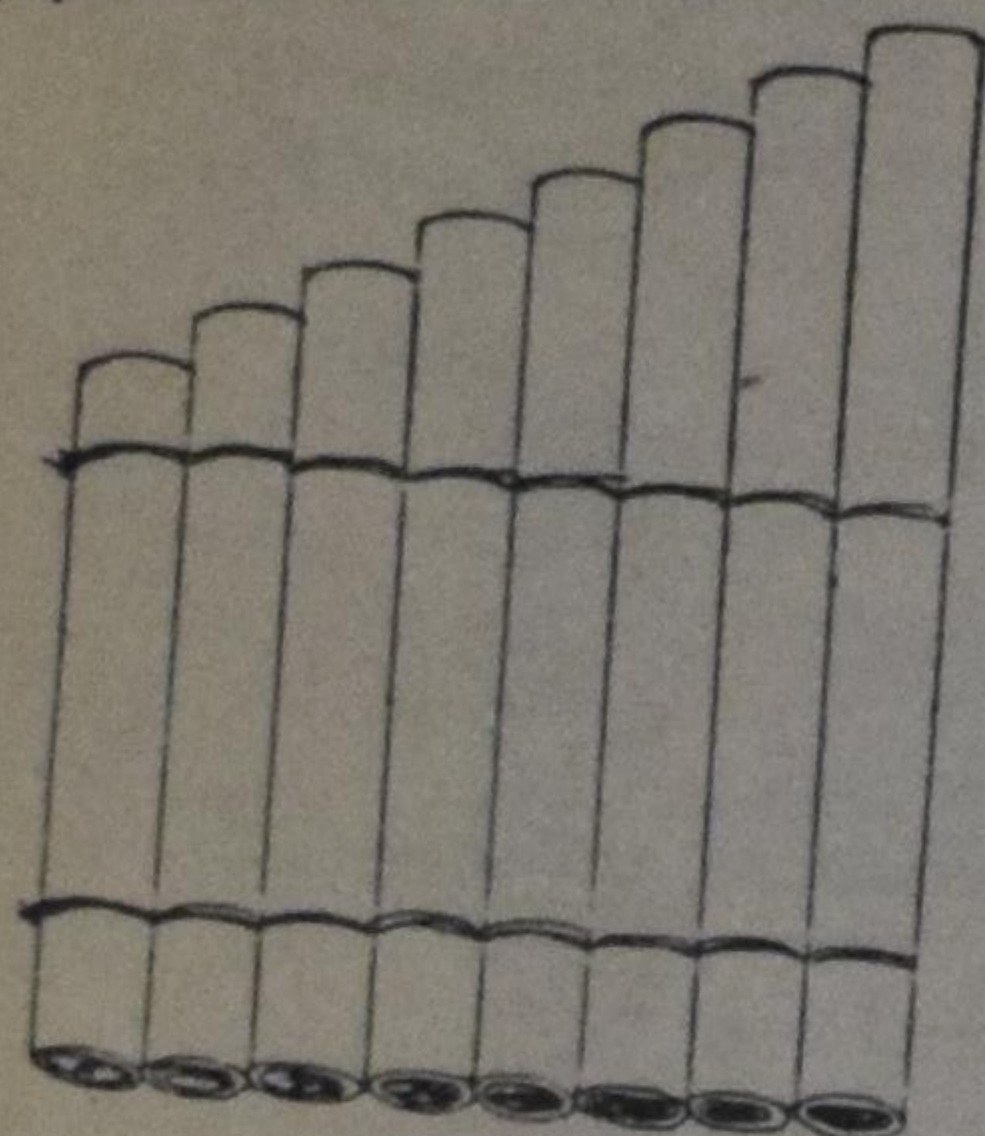
It is now eight o'clock and another concert is about to begin. The conductor raises his baton and the musicians prepare to perform.



Hey kids,

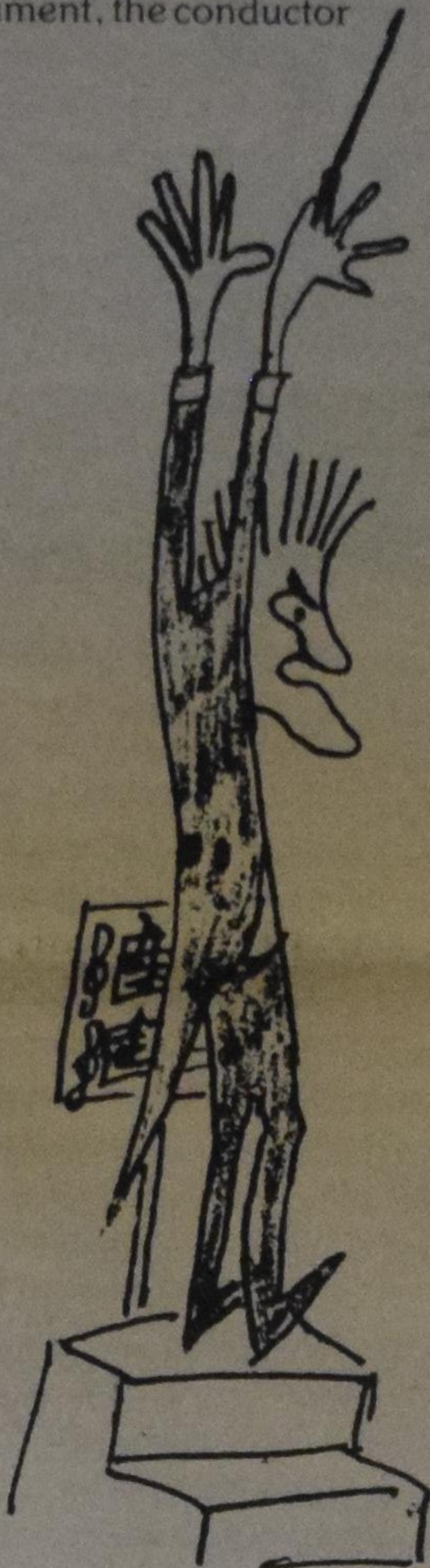
One of the oldest instruments is the pan-pipe. It's been around for at least 2,500 years. A pan-pipe has many tubes of different lengths bound together, one tube for each note.

Try to make your own pan-pipe and then learn to play it.



Pan-pipes are generally made of bamboo, but an easier material for you to work with is a rubber garden hose. Here's what to do:

- 1. Cut eight pieces of hose. Each one should be 0.5 cm shorter than the one before it.
- 2. Cut the playing edge as sharply as possible. That's important for a good sound. Use a utility knife if possible.
- 3. Assemble the pipes with strong tape or bind them with twine. Bind them in two places, near the top and bottom.
- 4. Use plasticine or a piece of cork to plug up the bottom of the cork so that no air escapes. You can even adjust the pitch by pushing the plug higher or lower in the tube.
- 5. To play your pan-pipe, blow across the top as you would across a pop bottle.



Instrument hunt

There are 19 orchestral instruments hidden in this word search. Can you find them all?

Here is a list of the instruments to look for.

BASS	PICCOLO	BASSOON	TIMPANI
BELLS	TRIANGLE	CELLO	TROMBONE
CLARINET	TRUMPET	CYMBALS	TUBA
FLUTE	VIOLA	GONG	VIOLIN
HORN	XYLOPHONE	OBOE	

I	C	R	S	C	F	U	V	X	F	V	W	K	I	F
Z	E	O	B	X	Y	Q	E	I	E	L	I	N	D	R
O	L	B	G	J	T	M	D	L	E	R	A	O	Q	M
J	L	O	O	L	K	S	G	O	W	P	B	X	L	D
T	O	E	N	S	E	N	P	E	M	L	X	A	Y	A
R	U	C	G	R	A	M	N	I	U	U	Q	X	C	F
U	N	S	L	I	A	O	T	X	R	V	A	Y	Y	L
M	F	B	R	A	B	A	S	S	O	O	N	L	M	U
P	O	T	O	M	R	V	I	O	L	I	N	O	B	T
E	E	Z	O	Z	H	I	R	X	Z	N	K	P	A	E
T	J	R	S	S	A	H	N	A	G	W	J	H	L	D
U	T	S	L	B	J	L	D	E	H	E	H	O	S	Z
B	A	L	U	H	F	J	L	K	T	L	O	N	X	T
B	E	T	C	P	I	C	C	O	L	O	R	E	N	D
B	Y	D	B	T	B	P	I	U	E	Q	N	Z	W	D

Bassoon on the moon

Oh the young man who played the bassoon,
Couldn't ever quite get it in tune.
His awful frustration
And great agitation
Made him throw it right up to the moon.

Yellow cello

A mean fellow played an old cello.
Its tone was so lovely and mellow.
But despite its great age,
It flew into a rage
When its owner repainted it yellow!

Monkey drumming

That night he was feeling quite glum,
The monkey who played the bass drum.
"I've waited all day,
There still is no pay.
I won't Congo Bongo for fun."

Snooty fluty

The lady who played on the flute,
Possessed an extremely long snoot.
She fingered and blew,
Not a note would come through —
She played her long snoot, not the flute.

The orchestra family

Strings

All stringed instruments work on the same basic principle. Thin strands of wire or gut are made to vibrate over a sound box. The string can be either plucked with the fingers, or a bow can be drawn across them. A violin is a common string instrument.

Woodwinds

Woodwind instruments make a sound when a player blows air into or across the instrument's mouthpiece and causes a column of air to vibrate. In earlier times, wood was the most usual material for these instruments. Now metals and plastics are also used. The flute is an example of a woodwind instrument.

Brass

Brass instruments are a type of wood instrument. Their sound is made in the same way. The basic difference is in the mouthpiece. As the player blows into the mouthpiece, his lips must vibrate and cause the air in the instrument to vibrate as well. Trumpets are popular brass instruments.

Percussion

Percussion instruments produce their sound when they are struck. They can be sorted into two groups, tuned and untuned. Kettledrums belong to the group of instruments that are tuned, and triangles to the untuned group.

Family

Cinema Summaries

Marian Van Til

Passage to India

Rated Family

Stars Peggy Ashcroft, Judy Davis, Victor Banerjee, James Fox, Alec Guinness.

Directed by David Lean, from the novel by E.M. Forster

A *Passage to India* gives vivid flesh to E.M. Forster's enigmatic novel.

A young English woman, Adela Quested (Davis), and her fiancé's mother, Mrs. Moore (Ashcroft), get a steamship passage to India, a country neither woman has seen before. Once there, they are appalled by the bigoted attitudes of their magistrate son/fiance (Nigel Havers) and other ruling Englishmen.

They insist on seeing "the real India." A hyperactive but sensitive Indian doctor, Aziz (Banerjee), eager to ingratiate himself with the English, arranges an elaborate trip for the women to the Marabar Caves. The caves have a sinister reputation of which Aziz is naively unaware.

Having reached the caves, Quested decides to explore them on her own and disappears; Aziz sets out to look for her. Quested is next seen bloodied and hysterical, hurriedly stumbling down the mountain. She accuses Aziz of rape.

The ensuing trial delineates the vast chasm that separates the Indians and the English. Quested eventually withdraws her charge but neither the film's characters nor its audience ever find out what actually happened.



Echoes and bridges

This film is not merely the story of an alleged crime committed in an idyllic setting. There are two recurring images — echoes and bridges. In the Caves, all speech whether lofty or vulgar has the same effect: it reaches the ears as a chilling, unintelligible echo; but only Adela Quested and Mrs. Moore seem to understand its significance. The echoes (along with the visual "echoes" director Lean uses) subtly imply novelist Forster's view of India and perhaps the universe: "Pathos, piety, courage — they exist, but are identical, and so is filth. Everything exists, nothing has value."

We may try to build bridges between people, customs, and cultures, but ultimately the attempts don't make the slightest difference. An Indian priest tells an Englishman who wants to defend Aziz, "You can do what you like, but the outcome will be the same." Other characters reiterate that fatalistic view.

More than a travelogue

Director Lean reinforces verbal points with subtle visual images which at first may seem to be merely lingering scenic shots in a travelogue with a plot. That's probably why the 74-year-old Lean has a reputation as an "old fashioned" director. That may also be a reason why people who see one or two movies a year should see this one. (Lean made this visually luscious film for a "mere" \$16 million at a time when \$50 million dollar movies aren't unusual).

No Christian will agree with Forster's deterministic world-view, but that need not mean this film should be avoided. In Forster's words, it is about "the difficulty of living in the universe." As such it provides fodder for interesting discussion for the whole family. It is the first film in recent memory to be rated as family entertainment.

Visually stunning; excellent performances, especially Alec Guinness' witty, detached Indian holy man.

Recommended.



small talk

Alice Los

Escape from hunger

As I hung my new "Milk" calendar on the kitchen wall, I was reminded of the 40th anniversary this year of the end of World War II.

I'm sure those of us who are old enough to have been part of that era don't want to dwell on it needlessly. Instead, we may be tempted to forget, to bury it all under the layers of time and the cover of new concerns. But, as I put on the kettle for my mid-morning coffee, I found myself recalling that last dark winter of deep distress.

I was almost 15 years old and on my way across the country The Netherlands. I had been sent off by a teary-eyed family who only let me go for my own good. Together we were slowly becoming a malnourished lot and where I was heading the curse of real hunger was not yet felt.

My bike had been checked and found in good repair by my father even if the tires were no more than strips of hard rubber. The sullen sound of their bumpety-bump would be with me for three whole days. We had mapped out my trip in three sections of 50 to 60 kilometres each. My suitcase was tied to a metal frame which hung from the handle bars of my bike. It was a dark and dreary morning when I left early in February.

Like a huge comforter, the low-hanging clouds kept the earth, at least our share of it, snugly safe from the sudden attacks of the small fighter planes which I so much feared. On a clear day they'd often swoop down like a flock of birds testing their wings and fire a spray of bullets at anything that moved on more than two wheels before soaring back up with the whine of their engines laughing derisively in our ears. Therefore, if, in the days that followed, the road would stretch out ahead of me for miles without a vehicle in sight I would feel lonesome, but at ease.

Slowly but surely I plodded on. When I left the first bigger city behind me to enter the wide fertile parts of the province of Zuid Holland which were dotted with farms lifted straight from the books of Jo van Dorp Ypma, the swarm of hollow-eyed, hungry people looking for something to eat, grew thick and pathetic.

I stilled my own hunger with the baked tulip bulbs which my mother had tucked in my suitcase. To quench my thirst I knocked on the door of a farmhouse and politely asked for some water. I've long since forgotten the face of the

woman who answered, but I'll forever marvel at her friendliness which endured the constant stream of people taking of her time and begging of her generosity. The glass of creamy white milk which she handed me was like a gift of liquid gold.

Towards evening, when dusk had settled on the town where I hoped to find shelter that first night, I rang the doorbell at my aunt's place. My heart sank low when I finally had to conclude that nobody was home. She had not known of my impending visit, what with the almost total lack of mail and telephone services. Timidly I knocked on the next door and without much ado I was given the keys to my aunt's house. Apparently she wasn't expected back for a while and my credentials were found to be in good order.

The house was cold, of course, and the cupboards bare. Nightfall prevented me from doing anything else but to lie down on the floor where, with some pillows and an afghan, I made my bed. Turning on lights at will was a long forgotten luxury. Electrical outlets and switches were waiting with us for better times.

The next morning I smoothed the wrinkles of my stay from my aunt's impeccable living room and left a Thank You note. Without breakfast I was on my way again. The fluffy, cloudy comforter had been lifted and folded neatly into a corner of the blue sky. Instead, trees and woods kept most of the roads I travelled on that day out of sight from the air, and if I had to cross a bare stretch I stopped to listen first for the sound of engines overhead.

With hindsight I now have to conclude that I must have been frightened somewhat beyond reason. The hills and inclines of the countryside had me walk for long miles beside my bike that second day. The normal strength of a 15 year old was sapped by malnutrition.

When I had come this far in my reverie I had finished my coffee and slowly my kitchen came back into focus again. There was work to be done but I knew that as soon as I would allow myself a few more moments of idleness I'd step on my bike again to retrace the leftover miles of that trek across my war-torn native land.

To be continued...

Alice Los is a housewife living in Kemptville, Ontario.

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The King's College has an opening for a field representative. Responsibilities include student recruitment, soliciting funds for the College budget, promoting the College among the constituency, and finding new constituencies. Applicants should have good verbal communication skills, at least two years of university-level education, and a familiarity with Christian post-secondary education, and should assent to the College's educational creed. Extensive travel required (College car provided).

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Application Deadline: April 1, 1985

Send letter of application, resume, and names of three references to:

Dr. Henk Van Andel, President

c/o The King's College

10766 - 97 Street, Edmonton, Alberta T5H 2M1

Classifieds

ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

BELLEVILLE: Belleville District Christian School will have a definite opening in the **primary grades**, with a possible opening in the **Junior grades**, for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced **science teachers** for the position of science teacher. Send resume to Ren Siebenga, principal.

BRAMPTON: John Knox Christian School invites applications for openings in the **primary grades** or possibly **junior grades**. Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

HAMILTON: Calvin Christian School. The Education Committee invites applications for a definite **Grade 3** vacancy. Experienced teachers are encouraged to apply for this position. Other vacancies are possible. Inexperienced teachers are welcome to submit resumes and related. All information or inquiries should be sent to Mr. W.H. Huitink, Principal, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

DUNCAN, BC: Duncan Christian School invites applications for a **grades 5-10 French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary** and **intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a **grade 4** teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for **grade 5**, as well as for a **1/2 time grade 8** position, as principal's relief. Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Gerry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).

GEORGETOWN: Georgetown District Christian School invites applications for possible vacancies on the **Kindergarten** (Part-time, 3 days a week) and the **junior level**. Please submit resumes to Mr. George Petrusma, principal, Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221 or (416) 877-6444 res.

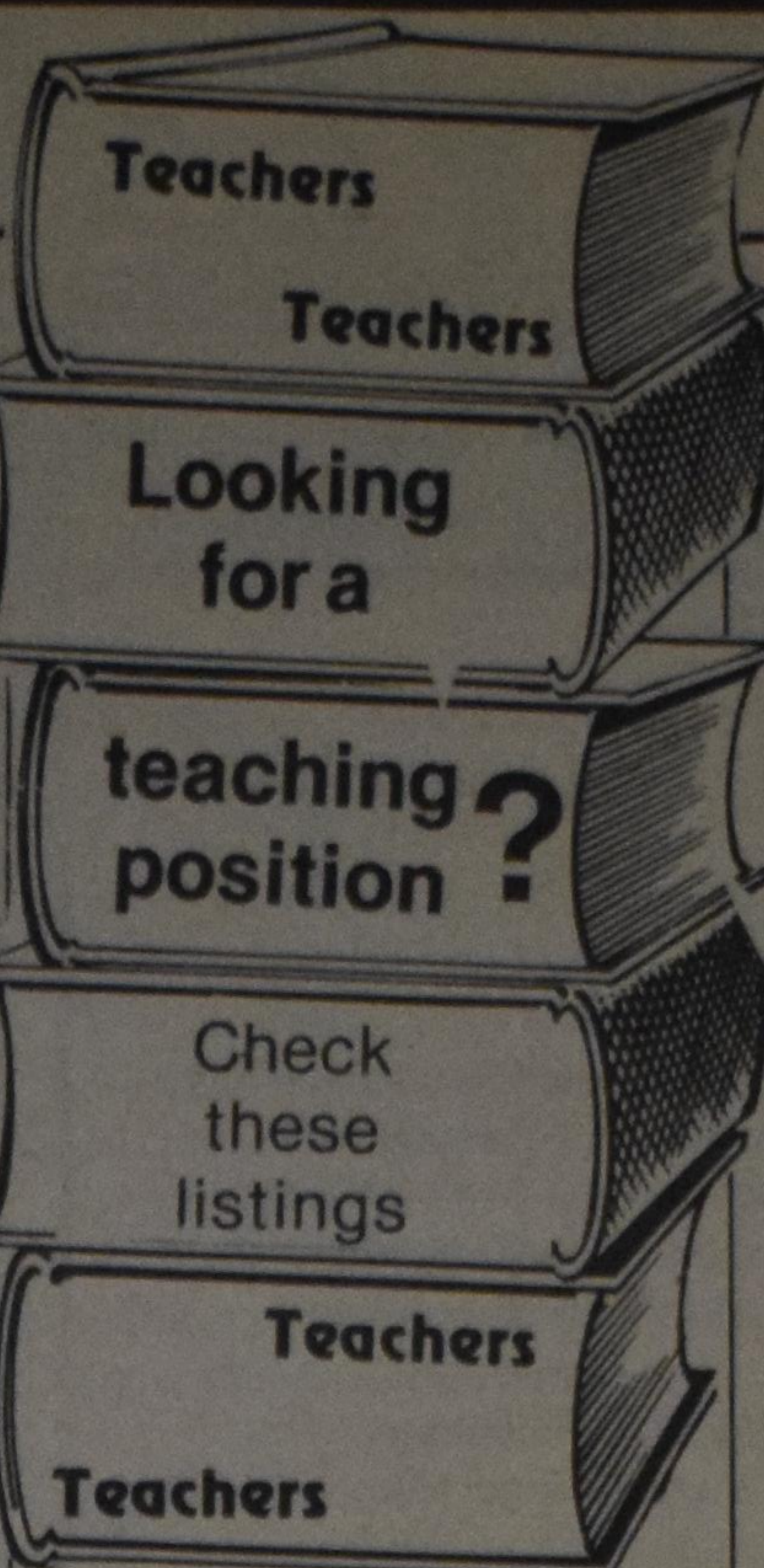
GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.

KINGSTON: Due to expansion Kingston Christian School, (Grades K-8), will likely have an opening for a full-time teacher in September. The position entails half-time teaching in the areas of **Remedial Special Education** and half-time teaching in a classroom. Additional expertise in French or Music would be helpful. Applications or requests for information to be sent to: Principal, Dr. A.J. Looy at Kingston Christian School, 88 Wright Cr., Kingston, ON K7L 4T9

ORANGEVILLE: Orangeville Christian School invites applications for a definite opening in the **junior grades**, a possible opening in the **primary grades** and a possible **60% Kindergarten** position. Music and/or French will be definite assets, but all applications will be considered. Please direct all inquiries to Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6. Tel: (519) 941-3381.

REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a probable half or full-time position. Ability to teach French at the intermediate level is essential. Please send a resume to: Mr. H.K. Bergsma, Principal, School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior**, and also part-time **music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.



SMITHERS, BC: Bulkley Valley Christian High School, Smithers BC, invites applications for teaching any combination of **English, Bible, Man in Society, Home Economics, Social Studies, Math and Science**. Please contact the principal Mr. Rien Moeliker, P.O. Box 3635, Smithers, BC V0J 2N0; tel: 604-847-4238 school or 604-847-2805 home.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON K0K 1X0 invites applications for a possible opening for **teaching principal**, for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

SURREY, BC: The John Knox Christian School in Surrey, British Columbia is in need of a **Grade 2** teacher beginning September, 1985. Send letters of application with resume to: The Education Committee, John Knox Christian School, Surrey Campus, 9115 - 160th St., Surrey, BC V3R 4N4; phone: (604) 581-2474. Apply no later than March 15.

TERRACE, BC: Centennial Christian School invites resumes for possible teaching openings in **Grades K-5** for the 1985/86 school year. Music experience an asset. Please submit resumes to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6; (604) 635-6173.

THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position in **grades 5 and 6** for the 1985-86 school year. Please forward letter of application to: Mr. John Tamming, principal, Thunder Bay Chr. School, R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1; phone: 1-(807) 939-1209.

WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2**. Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

WELLANDPORT: Wellandport Christian School. Applications are invited for the 1985/86 school year for possible openings in the **primary grades, junior grades**, and a half-time position in special education. Send all correspondence to: Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272.

WINDSOR: Maranatha Christian Academy invites applications for **principal** and **teachers (K-8)** for the 1985/86 school year. Applicants must be certified. Please submit all resumes to: Nello Paolini, P.O. Box 1404, Windsor, ON N9A 6R5; (519) 966-3895.

WOODSTOCK: John Knox Christian School solicits applications for a **grade 2** teaching position for the 1985/86 school year. Send resume to R. Vanderploeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

Hamilton District Chr. Highschool

invites applications for an
Instrumental & Vocal music teacher
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Send full resumes and references to
Hamilton District Christian Highschool
Ron Derkse, principal
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Medicine Hat Christian School

318 8th Street N.E.
Medicine Hat, Alberta T1A 5R6
Tel: (304) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year. **Secondary Grades 7 - 10**. Two positions. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts.

Elementary Grades. Possible opening for the combined Grades 1 and 2 position.

E.C.S. Two days per week teaching position as well as additional time for secretarial duties.

Send resumes and references or write for an application form to:
Principal William Slofstra

The Society for Christian Education in Southern Alberta, operating **Emmanuel Christian School** in Lethbridge & **Taber Christian School** invites applications for the following possible openings:

ELEMENTARY
SPECIAL EDUCATION
MUSIC: Choral/Instrumental
JUNIOR HIGH: Math/Science
SENIOR HIGH: Biology/Physics
SENIOR HIGH: English/Drama
SENIOR HIGH: Social Studies
ELEMENTARY: Teacher Aid

Address all letters of inquiry to:

Mr. H. Konynenbelt
802-6th Ave., North, Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 or 328-7195

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Mathematics, Business, Music, Bible, and History

Please send inquiries and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Covenant Christian School

Box 1595, Leduc, Alta. T9E 2Y9

The Leduc Society for Christian Education is inviting inquiries and applications for the 1985/86 school year. We are looking for teachers for **elementary grades - Kindergarten** (2 days per week) and **grades 1-5**. Educators in agreement with the philosophy of this school are encouraged to apply to:

Linda Knoppers
Leduc Society for Christian Education
Box 1595, Leduc, Alberta T9E 2Y9

Applications Requested

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- **Elementary Grades**
- **Special Education** (remedial and enrichment)
- **Choral and Instrumental Music**
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Voskamp Sr. of Trenton, Ont. 308 Daleside Place, Waterloo, ON N2L 5M4</p> <hr/> <h3>Anniversaries</h3> <p>On February 26, 1985, PETER and JOYCE TILSTRA celebrated their 25th anniversary. We wish to congratulate our parents and with God's blessing and hope that they may have many more years of love and happiness together. Don & Betty Tilstra; Justin — Smithville, Ont. Marion Tilstra — Dordt College, Sioux Center, IA David — at home</p> <hr/> <p>1960 March 11 1985 "Seek the Lord and His strength; seek His face ever more" (Ps. 105:4). It with great joy and thankfulness to God for His love, that we announce the celebration of the 25th Wedding Anniversary of our parents and also a happy birthday on the 11th of March to our Mom. HENRY and BONNIE TOP (nee Huberts) With our love: John Top — Brampton William Top — Drayton Elizabeth Top — at home Anita Top — at home Open House at the Top's place on the 16th of March, from 2:00 - 4:00 p.m. Home address: R.R.#2, Brampton, ON L6V 1A1</p> <hr/> <p>1960 March 11 1985 "I will counsel thee with mine eye upon thee. Behold the eye of Jehovah is upon them that fear Him, upon them that hope in His loving kindness." (Ps. 32:8b, 33:18). We, the children of, HARRY and BEA VANTIL (nee Lautenbach) wish to rejoice with them on the occasion of their 25th Wedding Anniversary. We thank the Lord for you and pray that the Lord will continue to bless you with many more happy and healthy years to come. Teresa Henry Open House will be held Friday, March 15th at 8:00 p.m. in the Royal Canadian Legion Hall (Opposite Post Office) Blenheim. Best wishes only, please. Home address: R.R.#4, Blenheim, ON N0P 1A0</p>	 <div style="display: flex; justify-content: space-between;"> 1925 1985 </div> <h3>George and Bertha Postema</h3> <p>It is with joy and thanksgiving to our Heavenly Father that we remembered on February 26, 1985, how our Lord has spared and kept us in His gracious care these 60 years of happy marriage. Since April, 1928, we spent most of our years in Ontario: Chatham, Hamilton, Toronto, Ottawa and Montreal, PQ, and surrounding districts. Is it possible that anyone remembers us from our early years in Canada? Our present address: 1411 - 450 Simcoe St., Victoria, BC V8V 1C4</p> <hr/> <div style="display: flex;"> <div style="flex: 1;"> <p>Richmond Ladner 1960 March 4 1985 With joy and thankfulness to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents, JOHN and CATHY VANDERVELDE (nee Brouwer)</p> <p>We pray that the Lord will continue to bless you with many more years together! With love and congratulations from: Ken Lori Andrew Peter Home address: 4681 53 St., Ladner, BC</p> </div> <div style="flex: 1; border-left: 1px solid black; padding-left: 10px;"> <h3>Personal</h3> <p>Sincere CRC divorced lady, early 30's with two children living in South Western Ontario, would like to meet sincere Christian gentleman age 30-40 for friendship and possible lasting relationship. Please submit photo. All inquiries will be answered. Reply to Box #4856, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> </div> </div>	<h3>Obituaries</h3> <p>The Lord in His infinite wisdom called home to Himself His child, JOHN BERG in his 61st year, on February 11, 1985. It is our comfort to know that his struggle in this earthly life has ended and that he now lives forever with his Lord and Saviour. "The Lord is my Shepherd, I shall not want. Even though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me" (Psalm 23: 1,4). Dearly beloved husband of: Nies Berg (nee Raaphorst) — Owen Sound Dearly loved father, father-in-law and grandfather of: Henry & Kathy Berg; Geoffrey, Jessica — London, Ont. Terry — Toronto Elma & David Eliason; Timothy, Erika — Maple Ridge, BC Ingrid — Toronto Joanne & Greg Smith — Calgary, Alta. Bev — Toronto Michele — at home Home address: 225 - 4th Ave., W., Owen Sound, Ont.</p> <hr/> <p>"The Lord is my Shepherd, I shall not want ... and I will dwell in the house of the Lord forever" (Psalm 23: 1,6b). On Tuesday, February 5, 1985 the Lord took to be with H' our beloved wife, mother and grandmother, MARTHA BERGHUIS (nee Smit) in her 77th year. Dear wife of Henry Berghuis. Loving mother of: Peter & Hilda Berghuis; Henry, Wendy, Marlene, Chris — Ingersoll, Ont. Andries (predeceased 1945) Ely & Wayne Skarratt; Raymond, Kevin — Guelph, Ont. Andy — Hamilton The funeral was held on Thursday, February 7, 1985, from the Strathroy East CRC. Rev. Tangelder officiating. Home address: 251 Riverview Dr., Strathroy, Ont.</p> <hr/> <p>On February 4, 1985 at 50 years of age, GEORGE BIJDEWEG entered into the glory of the Lord. May the Lord's peace and joy lift the sadness of his wife Yetty and their children Richard, Elizabeth and Wesley at home in Surrey, BC. Beloved son-in-law of Arend and Alice Van Huizen — Surrey, BC Beloved brother-in-law of: Henk & Willy Van Huizen — Langley, BC Leo & Alice Van Huizen — Surrey, BC Etje & Harry Groenewold — Edmonton, Alta. Andy & Joan Blaak — Burlington, Ont. Wilt & Frederica Blaak — London, Ont. Jan & P.D. Blaak — Harlingen, Holland Tony & Ina Vandervliet — Calgary, Alta. Grace Van Bruiness-Blaak — Dorchester, Ont. Ike & Jack Veenstra — Drayton, Ont. Bram & Elizabeth Vanderende — Surrey, BC Hans & Dorothy Oegema — St. Thomas, Ont. Bram & Linda Blaak — Exeter, Ont. Hugh & Nancy Blaak — Moorefield, Ont.</p>
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50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

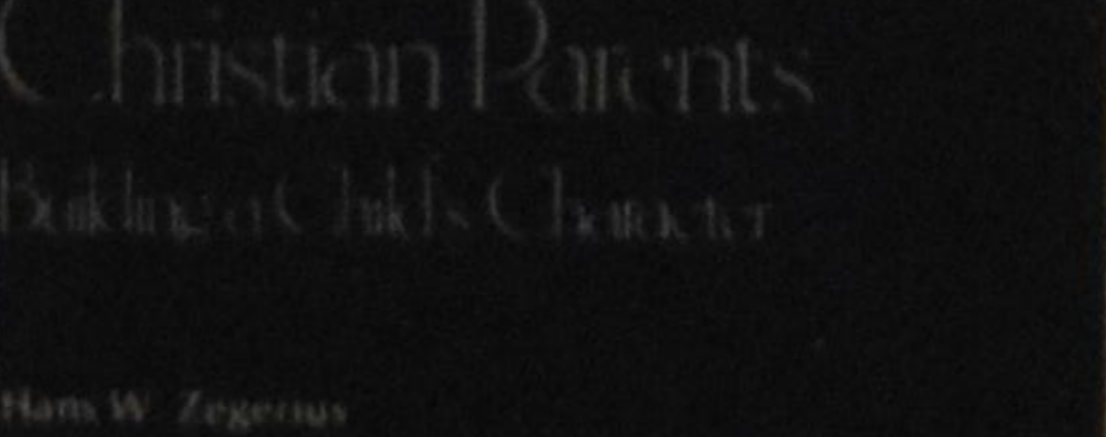
Please watch deadlines
Each issue of C.C. is dated on a Friday. Display advertising deadline is on the **Wednesday (8:30 a.m.) of the preceding week.** Classified advertising deadline is on the **Thursday (8:30 a.m.) of the preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy
We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls
Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.

Let's avoid mistakes
We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.
Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager



Christian Parents Building a Child's Character

Ham W. Zegerius

Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents*.

Know someone else who would like a copy? Send **\$8.95** (plus 50¢ postage and handling) to **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3** and we'll rush them a copy.

More classifieds on page 16 ...

Obituaries

On February 5, 1985, the Lord in His wisdom, took home, after a short illness, His child, loving wife of the late Ralph Boverhof, our loving mother, grandmother and great-grandmother at the age of 67.

ALICE BOVERHOF
(nee Hoogezand)

"But thanks be to God! He gives us the victory through our Lord Jesus Christ."

She will be greatly missed by her children, grandchildren and great-grandchild:

John & Joanne Boverhof — Dunnville
Jennie & Sam Van Soelen — Dunnville
Stina & John DeKlerk — Dunnville
John & Shirley Boverhof — Wellandport
Henry & Sylvia Boverhof — Wellandport
Bert & Margaret Boverhof — Wellandport
Alice & John Beintema — Port Colborne
Henrietta & Dave Welbourn — London
Rudy & Debbie Boverhof — Wellandport
Jerry Boverhof — Toronto

24 grandchildren, one great-grandchild.

Funeral services were held in Riverside Chr. Ref. Church, Wellandport on February 8, 1985. The service was conducted by Rev. H. Katerburg, with text taken from 1 Corinthians 15:57.

Obituaries

"Comfort ye, comfort ye my people saith your God" (Isaiah 40:1). The Lord took home to glory our beloved wife, mother, grandmother and great-grandmother.

JENTJE VANDER SLEEN
(nee Knol)

on February 6, 1985, at Pembroke Civic Hospital, in her 84th year. She will be sadly missed by her husband: Gerrit van der Sleen. And her children:

Arlene & Peter Nymeyer — Cambridge, Ont.
Richard & Edith van der Sleen — Pembroke, Ont.
Dina & Fred Zomer — Honeybrook PA
Jean & Len Nymeyer — Dunnville, Ont.
John & Gaya van der Sleen — Pembroke, Ont.
Tina & John Beimers — Pembroke, Ont.
Grace & Gilbert Veenendaal — St. Catharines, Ont.

and 28 grandchildren and 15 great-grandchildren.

The funeral service was held on January 9, 1985 at 2:00 p.m. in Zion Chr. Ref. Church in Pembroke. Rev. K. Ritsema officiating. Spring interment, Wesley United Cemetery.

Corresponding address: R.R.#3 Pembroke, ON K8A 6W4

Miscellaneous

Support our Refugee Sponsorship and resettlement programs. Annual report on request.

The Lighthouse
1008 Bathurst St.,
Toronto, M5R 3G7
(416) 535-6262

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

For Sale

For sale: combination farming and/or business property including a remodelled house with three bedrooms and two bathrooms. Location south-west Ontario close to church and Christian school. Owner will gladly offer assistance to interested parties. Reason for selling is early retirement. Reply under Box #4859, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Potatoes for sale: Yellow potatoes (Hollandse aardappelen) for sale. Call Cecil Westra, R.R.#5, Woodstock, ON N4S 7V9 or phone (519) 467-5252 or 539-5129.

For Rent

Oshawa
3 bedroom semi, 1½ bath, finished rec room, in immaculate condition, on quiet court. Rent to be negotiated. Available March 1, 1985. Telephone (416) 579-1402 or

Travel

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It's time to think summer. Come join us and enjoy a family vacation. All 2 and 3 bedroom, cottages are fully equipped with: dishes, cooking ware, fridge and stove with oven; hot water, new furnaces and lovely view of Rice Lake. Safe sandy beach and playground for children; recreation hall and store. Excellent Spring fishing, boats and motors. Reasonable rates.

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Hastings, ON
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Help Wanted

Make more money working overseas in countries like Kuwait, Saudi Arabia, etc. Also Alaska and the NWT. Workers needed are tradespeople, professionals, etc. For free information on our latest publication and the money-back guarantee, send your name and address to: **World Wide Opportunities, Box 727, Station F, Toronto, ON M4Y 2N6.** (NOTE: all information is in English only).

1 single person to work on large irrigated farm in Southern Alberta. Must have farm experience. Private accommodations. Also wanted: single person to help run a modern, farrow to finish operation. Must have experience in hogs. Mobile home supplied. Write to: John Vossebelt, Box 1314, Coaldale, AB T0K 0L0 or phone: (403) 345-3156.

Full-time **farm worker** required in the Niagara area. Phone: (416) 563-8409.

Mature responsible college student required for the summer on a **dairy farm**. Phone Drayton (519) 638-3325.

Full-time position available for young single man on **dairy farm** in Fergus area. Willing to live in with young family. Approximate starting date April 1, 1985. Phone: (519) 843-1385.

Steady year-round **greenhouse** position for ambitious person in the Hamilton-Niagara area. Please call (416) 643-1628.

Real Estate

Commercial property: for lease in Hamilton; near St. Joseph Hospital in prestigious building; 800 sq. ft. or more available at reasonable rates and terms.

Layer farm: 6,600 production quota; 20,000 pullets per year; Niagara Peninsula area.

Layer farm: 11,500 production quota; 2 buildings; fairly new cages; 100 acres land, south of Ottawa.

Layer farm: 6,000 production quota; excellent bldg.; other out buildings set up for hogs and sows; 99 acres land; well kept, 4 bedroom home; Listowel, Wingham area.

Broiler breeders: Ideal starter farm and priced right; licenced for approx. 4,000 breeders; well kept 2 bedroom home; barn and house on separate deeds. Asking \$140,000.00 and open to offers. Listowel, Wingham area.

Dairy farm: 214 acre operation; good buildings; full line of machinery; over 100 head of cattle plus quota. Vender anxious to sell. For information on the above listings, write or call:

Fred Hagen, representing
KEITH MILLER & ASSOCIATES
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295 Glanaster Rd.
Ancaster, ON L9G 3K9
(416) 679-6666

Calvinist Contact

Keeping in touch with the Christian community

Real Estate

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contact
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office 688-1490
home 937-0092

200 acres cash crop land, 10 acres bush. Large brick home. Bank barn. Asking \$185,000.00.

Good dairy setup, large barn, 36 new stalls, pipeline, bulk cooler. Pole barn for heifers. Two silos. Three bedroom modernized home. Good financing. Owner anxious for offers. Asking \$220,000.00.

75 acres hog farm, farrow to finish. Harriston loam soil. Five bedroom home. Steel granary. Corn crib. 200 amp hydro. Some terms. Asking \$87,500.00.

190 acres, Harriston loam, approx. 20 acres bush. Immaculate four bedroom home, comb. oil and wood heating. Large barn. 20' x 70' silo. Steel imp. shed. Very attractive farm close to village and paved road.

1½ acres with two bedroom mobile home, attached garage. Good garden soil. Drilled well. Paved road. Vendor has moved. Asking \$37,500.00.

Above properties all served by Christian School and Reformed Church.

Contact:
P.H. HILLER REALTY LTD.
935 Main Street W.
Listowel
Ph: 519-291-1544
Eve: 291-1395

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(AK, HI, WA, CANADA: (206) 546-7330).

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Corrie De Jong, Sales Representative 934-5358 (home)

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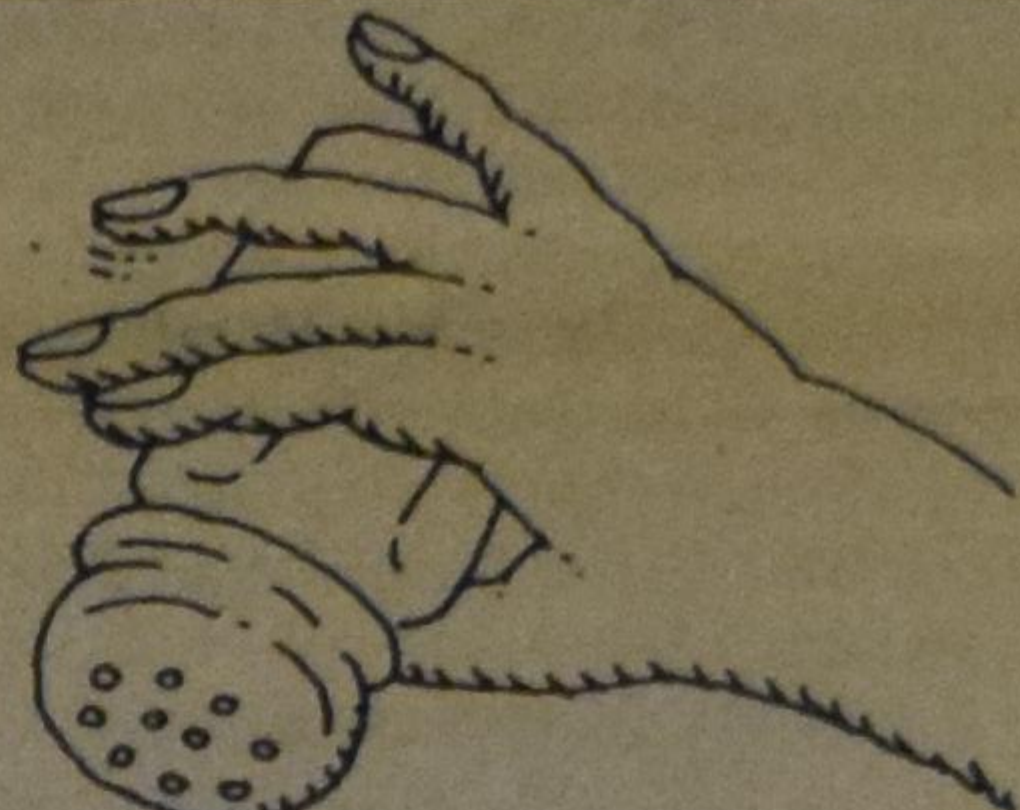
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L2R 4L3

Events/Dutch

CALENDAR of events

Jan. 7 - Apr. 19 Maps and Compasses: charting our course in a changing world; sponsored by the Institute for Christian Studies. Watch for advertisement.

Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1

Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28

Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30

Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10

Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11

Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13

London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15

Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17

St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Mar. 1 Hamilton Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold DeHaan and Mr. Chris Teeuwsen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2 Chatham Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwsen at the organ. Park Street United Church 7:30 p.m.

Mar. 9 Organ Concert at First CRC (Charlton & Hess) Hamilton; 8:00 p.m. with Andre Knevel and Ken VanderWal.

Mar. 11 Lecture by Dr. Daniel Cloete at 8:00 p.m. at Rehoboth CRC, Toronto. Multi-Cultural lecturer at Calvin College; South African coloured pastor and professor. Topic: "A moment of truth" regarding recent efforts by Christians to address the issue of Apartheid. Sponsored by ICS.

Mar. 15 Salem Contact Evening; Trinity CRC St. Catharines, Ont.

Mar. 18-30 CSS's Harry Houtman in Alberta.

Mar. 17-28 Israel Tour with Rev. Peter Van Egmond as escort. For info, phone: (416) 741-4740.

Mar. 18-31 Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info, write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Apr. 17 Concert: Renata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist, in Christ's Church Cathedral, (James St.), Hamilton, Ont., at 8:00 p.m.

Apr. 18 Covenant Chr. Ref. Church (Parnell Rd.), St. Catharines, Ont., at 8:00 p.m.

Apr. 20 The Ambassadors: Remember Holland's Liberation at Mohawk College, West 5th and Fennell, Hamilton. Tickets at \$5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

Apr. 20 A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, 1 Bogersman straat 31, 9291 H.B. Kollum, (Fr.) The Netherlands.

May 1-4 RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 11 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info, contact Mevr. B. Annema-Larool, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 16-29 Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

July 4-18 John Witte Jr. will host 2 summer tours for single adults. Check ad for details regarding departure and price.

July 31 - Aug. 14

March 1st - March 30th Special "Springtime in Holland" and "The Psalms and the Seasons" tour with 25 foot screen, six projectors sponsored by the Canadian Home Bible League (416) 741-2140.

Springtime in Holland: March Aylmer CRC; 5, Stratford CRC; 6, Essex CRC; 7, Bethel RC; Brantford; 14, Cornerstone Canadian RC Hamilton; 15, Canadian RC Smithville; 16, Centennial High School, Welland; 18, 1st CRC, Owen Sound; 19, 1st CRC, Burlington; 20, Ebenezer Canadian RC Chatham; 21, 1st CRC, Guelph; 22, Maranatha Canadian RC, Fergus; 26, Maranatha CRC, St. Catharines; 28, Orangeville CRC; 29, Ryerson United Church, Ancaster; 30, Willowdale CRC.

Psalms and the Seasons: March 8, Grimsby CRC; 9, Listowel CRC; 11, Springdale CRC; Brantford; 23, Drayton CRC; 25, Hebron CRC, Whitby.

Mar. 5 - Mar. 14: Alberta CPJ meetings featuring Gerald Vandezande. Topic: "Government deficit and social justice: Should Canada cut social programs?"

Mar. 5: Immanuel Chr. School, Lethbridge, 8:00 p.m. Mar. 6: Chr. Ref. Church, Taber, 8:00 p.m. Mar. 8: Calgary Chr. School, Calgary, 6:30 p.m. Mar. 9: Lacombe, Contact Betty Weenink, 885-4398. Mar. 11: Rocky Mountain House, contact Deb Sytsma, 845-2906. Mar. 12: Chr. Ref. Church, Neerlandia, 7:30 p.m. Mar. 14: King's College, Edmonton, 6:00 p.m.

Next Issue

Dated	Mailed	Classified	Display
Fri. Mar. 8	Tues. Mar. 5	Thurs. Feb. 28 8:30a.m.	Wed. Feb. 27 8:30a.m.
Fri. Mar. 15	Tues. Mar. 12	Thurs. Mar. 7 8:30a.m.	Wed. Mar. 6 8:30a.m.
Fri. Mar. 22	Tues. Mar. 19	Thurs. Mar. 14 8:30a.m.	Wed. Mar. 13 8:30a.m.

Vaak onderschat ... maar

William Haverkamp

In bijna elke gemeente is er wel een achterlijk kind. Dikwijls onderschatten de mensen de bevattingvermogens van deze "onnozelen." Daarom is het wel goed eens te lezen wat Dr. C. Gilhuis hierover schrijft. Na een korte inleiding schrijft hij als volgt:

"Misschien is het ook goed voor u deze kleine optocht van 'onnozelen' langs te zien trekken. Immers 'soms dragen kinderen lampen.'

Voorop gaat Bram. Ik zat met hem op een belijdeniscatechisatie. Hij was vriendelijk, stil, rond en dik. 't Leek alsof zijn hoofd volkomen leeg was. Het beroemde 'onderzoek' kwam. De dominee zou Bram niets vragen, hij wist toch niets.

Een der ouderlingen had er echter geen vrede mee; Bram moest immers iets weten, belijdenis doen was toch geen blinde daad?

De dominee (wijlen Ds. J.H. Telkamp) stelde enkele simpele vragen. Bram brak met zijn starende, ietwat wanhopige blik het hele plafond bijna af, maar zweeg.

Ten einde raad kwam de simpele vraag: 'Waar is de Here Jezus geboren, Bram?' Stilte. De ouderling schoot te hulp: 'in ... Beth ...' 'In bed' verzuchtte

Bram opgelucht, met iets triomfantelijks in zijn blik. Onderdrukt gelach.

In arren moede riep de ouderling wanhopig uit: 'maar waarom wil je dan toch belijdenis doen Bram?'

Toen kwam het antwoord van de avond, dat ons allen ontroerde en raakte en het was alsof opeens een doofstomme sprak:

'om ik de Here Jezus zo lief heb ...'

Alle vragen en antwoorden van die avond ben ik vergeten, ook die welke ik zelf kreeg en gaf, maar dit heb ik onthouden. Bij ieder onderzoek-naar-de 'kennis' denk ik weer aan Bram

Als tweede in de stoet zie ik dat meisje gaan van 24 jaar, door haar ouders van het belijdenis doen afgehouden omdat zij niet 'normaal' was. Inderdaad, ze was 'achterlijk' en heeft inmiddels via de Mr. Dr. Willem v.d. Berghstichting de hemel bereikt. Eens, toen de dominee van belijdenis doen gesproken had kwam ze thuis en zei: 'Nu moeten jullie het zelf maar weten; hij heeft het weer gezegd en jullie hebben het zelf bij de doop beloofd!'

Toen durfden de ouders haar niet meer terug te houden.

De dag der belijdenis naderde. Haar dominee nam haar even apart: 'als je nu straks 'ja' gaat zeggen in de kerk, moet je niet 'ja, dominee' zeggen hoor!' 'Maar ik zeg tegen u toch geen ja,' was het verrassende antwoord!

Dan zie ik 'gekke Maarten' lopen. Ook uit mijn eerste gemeente en reeds juichend voor de troon. Na zijn sterven heb ik een lang artikel over hem geschreven in de kerkbode. Hij was een 'oecumenische' figuur. Hervormd. Omdat deze kerk in Genemuiden alleen's morgens dienst had, zat hij's middags altijd bij ons. Hij was ook gereformeerd zei hij. Zijn beroep was stekeltrekker. 'Gekke Maarten' noemde men hem, omdat hij de polderluchten deed trillen en vulde met zijn psalmgezang.

'Hoorde je in de polder psalmen zingen, dan wist je dat Maarten in de buurt was. Maar wie was er nu gek, die Maarten of die boeren die met opeengeklemd lippen de polder, waar zon, wolken en winden zo heerlijk met elkaar stoeiden, doortrokken?'

Ik liet hier niet de hele stoet voorbijgaan, maar geef toch de slotopmerking van Dr. Gilhuis in "Centraal Weekblad" door. Hij schreef: "Als 'k deze lange ontroerende stoet zie gaan, denk aan het woord van de Heiland: Wie deze kleinen vergeet, 't ware beter dat een molensteen om zijn hals gedaan werd en dat hij in de diepte der zee geworpen werd."

MAPS & COMPASSES: charting our course in a changing world

As part of its continuing commitment to dialogue on contemporary themes from a Biblical perspective, the Institute for Christian Studies presents in public forum:

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Setting our sights by the Morning Star

Growing in the faith and knowledge of the Lord

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Chatham: Jan 10 & 31, Feb. 21, March 14 & 28

Sarnia: Jan. 11, Feb. 1 & 22, March 15 & 30

Willowdale: Jan. 16, Feb. 6 & 27, March 20, April 10

Winnipeg: Jan. 17, Feb. 8, March 1 & 21, April 11

Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, April 13

London: Jan. 21, Feb. 11, Mar. 4 & 25, April 15

Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, April 17

St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Let's Play CHESS Pete Layer

OPENING POSITION

The following game was played in the 1984 USA Championship. White's combinations are exciting to follow. Finally the Black King must flee, but he has nowhere to go!

White	Black	White	Black
1. P-Q4.	N-KB3.	15. P-K6.	N-K4.
2. P-QB4.	P-KN3.	16. N-N5.	B-R3.
3. N-QB3.	B-N2.	17. Q-N3.	BxN.
4. P-K4.	O-O.	18. BxB.	P-B4.
5. N-B3.	P-B4.	19. B-K3.	Q-Q3.
6. B-K2.	PxP.	20. P-B5.	PxP.
7. NxP.	P-Q3.	21. QR-Q1.	QR-N1.
8. O-O.	P-QR3.	22. Q-B3.	QxP.
9. B-K3.	P-N3.	23. B-KB4.	N-B2.
10. P-B4.	B-N2.	24. B-B4.	Q-N3.
11. P-K5.	PxP.	25. B-R6.	QxP.
12. PxP.	N-K4.	26. BxNch.	KxB.
13. NxN.	BxN.	27. Q-B4ch.	K-K1.
14. N-B3.	N-Q2.	28. QxB.	R-B3.

White's last move, 29. Q-QB4, and Black resigned. Although Black has 3 pawns for a Bishop, his outlook is bleak. He can't defend all of his pawns and his King is in constant danger of being checkmated.

Hendrikus De Wachter, 22 Aug. 1961

Dutch

Persoverzicht

Carl D. Tuyl



Mensen die nogal makkelijk zich van nominaties voor het ambt excuseren kunnen een voorbeeld nemen aan Joe Clark. Behalve Minister Van Buitenlandse Zaken is hij nu ook nog waarnemend Minister van Defensie. De voormalige minister met dat portfolio had een slippertje gemaakt in Duitsland. "Wie komt daar nou achter?" heeft hij gedacht. En met die gedachte onderschatte deze betrekkelijk nieuwe funktionaris het onofficiële Ottawa spionnen stelsel. In een paar weken gonsde het in de hoofdstad als in een bijenkorf in Mei. Het gevolg is U bekend.

En toen er een tijdelijke Minister van Defensie nodig was zei onze geliefde Joe "ik ben te druk"? Of zoals nogal veel voorkomt in geval van kerkelijke nominaties: "ik ben niet bekwaam"? Nee Joe Clark nam met mannenmoed ook deze taak op zich. Kom aan allen die het zo druk hebben. Richt het oog op Clark en meldt U onmiddellijk bij de kerkeraad.

Er wordt in Ottawa niet zoveel meer door gehamerd op het onderwerp "tekort-inkrimping." Onze Minister van Financiën wil die kant nog wel uit maar hij hoeft maar een klap te geven of de mond wordt hem gesnoerd. "Tekort-inkrimping" is natuurlijk politiek

onpopulair want het is met bezuiniging net zoals met het weer. Er wordt veel over gepraat maar er valt weinig aan te doen. Ons tekort liep in January niet zo hoog op als in December maar er moest toch nog maar even 2.685 biljoen bijgepast worden. De inflatie bedroeg 3.75 procent hetgeen mijn grootmoeder slapeloze nachten bezorgd zou hebben maar nu als een economische prestatie beschouwd wordt. 't Kan verkeren.

De provinciale premiers vergaderden in Regina. De scherpe tong van onze voormalige prime minister ontbrak en het werd een soort beleefde thee visite met als onderwerp van bespreking: het tarievenstelsel. De heren waren het net zo oneens met elkaar als vroeger, alleen werd de onenigheid nu in wat milder tonen uitgesproken. De Westerse provincies willen de invoer en uitvoer tarieven kwijt en Ontario, Quebec en anderen willen hun industrie beschermen. Er was een definitief déjà-vu aspekt in de vergadering. Mulroney verdedigde de Directeur van de Bank van Canada met evenveel elan als zijn voorganger dat vroeger deed.

In de Senaat gaven de Liberalen een interessant nummertje "Tory-pestes" weg door een wetsontwerp dat

de regering machtiging gaf tot het lenen van geld, te saboteren. Ze moesten zo nodig dat wetsontwerp eens goed bestuderen, zeiden ze. Mulroney was woedend maar kon niet veel anders doen dan zijn ziel in lijdzaamheid bezitten.

De kerk van Engeland beleeft iedere twintig jaar een crisis. Twintig jaar geleden was er dat ketterse boekje "Honest for God" van bisschop Robinson en nu zitten ze met een zekere eerwaarde heer die het nog bruiner bakt, en de hele Christologie zogezegd op de theologiese glijbaan heeft gezet. Eerwaarde heren doen rare dingen!

De nutteloosheid van de Israël-Lebanon kwestie werd van de week onomstotelijk bewezen toen het Israeliese leger het gebied van Sidon ontruimde. Nog geen dag later zwermden het er van guerrilla's die met machinegeweren liepen te zwaaien alsof het zuurstokken waren. Israël's noordelijke grens is nog steeds bedreigd.

De Amerikaanse dollars blijven de meest gevraagde deviezen op de wereld valuta markten. En U weet hoe het gaat als de vraag toeneemt gaat de prijs omhoog net zoals salmiak in de snoepwinkel van vroeger. Het maakt

onze Zuiderburen niet bepaald geliefd onder Europese ekonomen. "Ze importeren het spaargeld van de wereld en exporteren inflatie," zo wordt er gezegd. Onze Canadian Tire maatschappij had niets dan last van haar Amerikaans filiaal dat dik geld verloor. Als gevolg kwam de maatschappij in het laatste kwartaal van 1984 drie-en-een-half miljoen tekort.

Dit is het eerste persoverzicht dat ik in Kingston schrijf. Kingston is de stad waar honderd jaar geleden Sir John A. MacDonald, die net als Alexander De Grote nogal van een borreltje hield, woonde. Toen hij Canada's eerste prime minister werd heeft hij zijn vaderstad goed bedacht. Als er weer eens een gevangenis bij moest was Kingston de aangezien plaats. Er is niets nieuws onder de zon. Als de zon er nog is tenminste, ik heb 'm al in dagen niet gezien.

De verhuizing is nu achter de rug. De dozen waarin mijn leven verdwenen was hebben hun prooi opgegeven en het nieuwe is begonnen. Het vaarwel in Toronto was moeilijk en het welkom in Kingston hartelijk. De lente zit in de lucht, de kerk zingt nog, mijn studeerkamer is weer in orde, en het valt mee met de reumatiek. Ik ben een tevreden mens.

De Noodkerk

Toen mijn vrouw en ik "de plaats gingen bekijken" omdat het beroep van de Gereformeerde Kerk te Garijp op mij was uitgebracht, trof het ons dat er een speciale steen in de voorgevel van de kerk was gemetseld waarop stond: noodkerk.

Het kerkgebouw was gedateerd met een jaartal uit de vorige eeuw dat duidelijk liet uitkomen dat de kerk gebouwd was nadat de gemeente met de "doleantie" was meegegaan.

Eén van de ouderlingen, Klaas Atema, die de geschiedenis van Garijp degelijk had bestudeerd, vertelde ons dat in de zestiende eeuw de

pastoor van Garijp met de Hervorming was meegegaan, zodat het hele dorp vanaf die tijd dezelfde reformatische prediking had beluisterd van zondag tot zondag.

Tijdelijk verblijf

In 1886 werd dat anders. Het is waar, het grootste gedeelte van de gemeente ging met de

doleantie mee, maar zij die in de oude kerk achterbleven waren niet minder orthodox dan de uitgetreden. En die laatsten voelden ook wel dat ze eigenlijk met de achtergeblevenen één gemeente moesten vormen. En ze hoopten ook dat ze weer één zouden worden met hen om samen de Here te dienen en te aanbidden in een kerkgebouw. Daarom noemden ze hun kerkgebouw een NOODKERK!

In dat woord lag opgesloten dat het nieuwe kerkgebouw een tijdelijk verblijf voor de gemeente zou zijn. Uit nood werd de nieuwe kerk gebouwd, want de oude was niet alleen te klein, maar bleef ook in handen van de achtergeblevenen, die zeer zeker de erfenis der vaderen ook wilden bewaren. Dat bleek wel uit de onwil van de hervormde gemeente om te luisteren naar moderne predikanten uit de ring. Als zo iemand in Garijp kwam preken dan kon u er zeker van zijn dat slechts een heel klein gedeelte van de gemeente opkwam naar



Onder de streep

John Van Harmelen

Gods huis, terwijl de rest hun broeders en zusters in de NOODKERK opzochten om met hen God te loven.

Jammer genoeg bleef het kerkgebouw te lang een noodkerk, want het kerkelijk leven werd meer en meer geconsolideerd. Toen ik predikant werd in Garijp stond er in de oude Hervormde Kerk een dominee de Jager, en als wij onze bibliotheken vergeleken dan waren ze zo gelijk, dat we wel tegen elkaar moesten zeggen: wij gaan beiden terug tot dezelfde bronnen.

Niet veel verschil

In het dorpsleven was er tussen Gereformeerden en Hervormden niet veel verschil. Er was maar één christelijke nationale school voor het hele

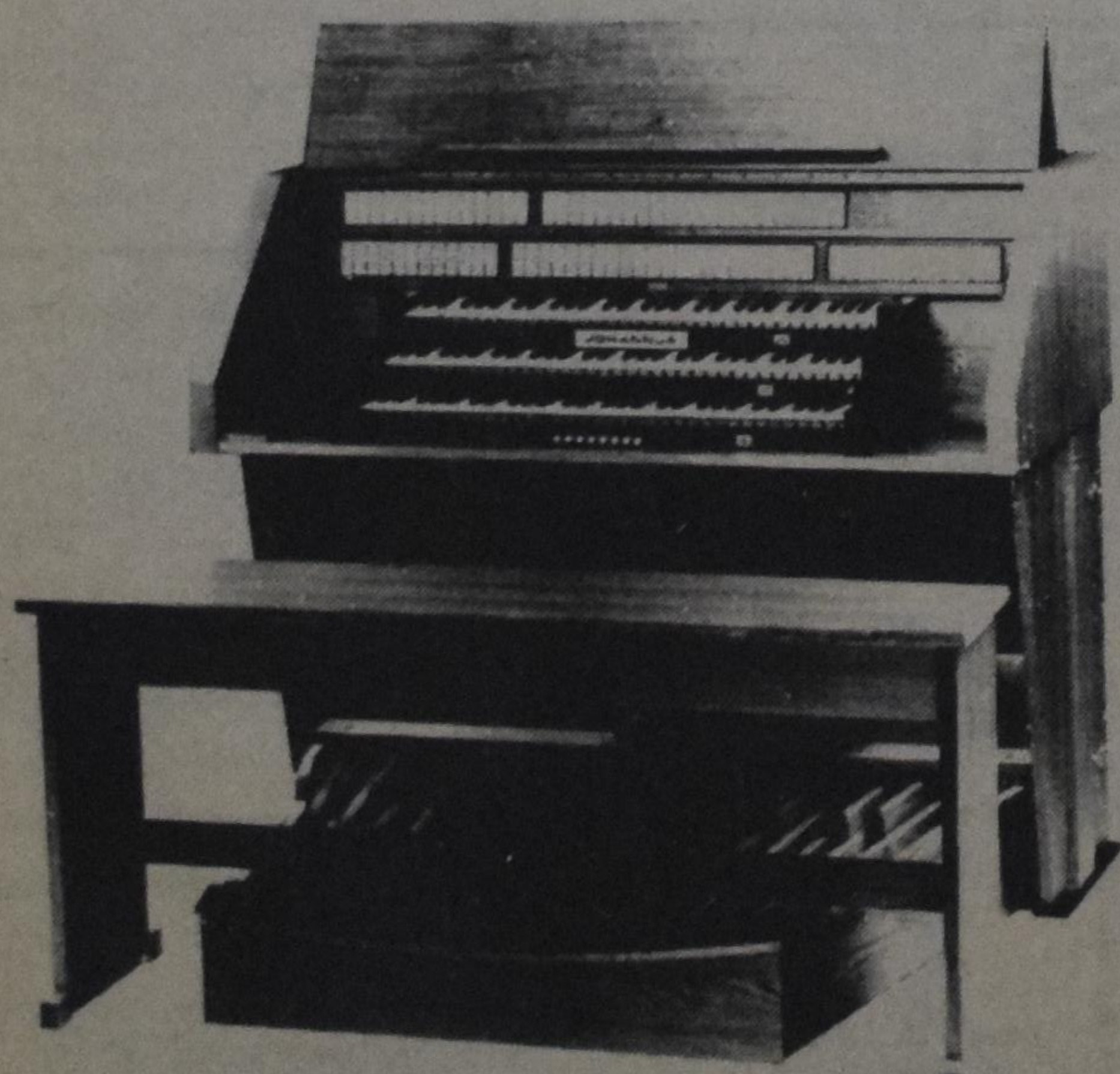
dorp. Een openbare school werd er niet gevonden. Het gebouw dat een tijd lang de school had gehuisvest stond er nog wel, maar het werd niet meer als school gebruikt. Het dorp telde zo'n 2000 zielen, 1300 waren gereformeerd, 500 hervormd, en zo'n 200 behoorden tot geen enkele kerk, en waren voorwerp van evangelisatie. Zij kregen geregeld de Elisabeth Bode en werden door een evangelisatiecommissie bezocht.

Verder was het opmerkelijk dat hervormden en gereformeerden samenwerkten in schoolverband, bij verkiezingen, als Patrimonium, met oranje feesten enz. Hervormden en Gereformeerden zaten in het schoolbestuur. Het hoofd van de school was gereformeerd, hij werd de bovenmeester genoemd. Die hem volgde heette ondermeester, en hij was dan hervormd. En zo verder om en om. Het werkte heel goed, en samen zorgden we voor christelijk onderwijs.

Bij de verkiezingen reden de twee soorten ouden van dagen in dezelfde auto naar het stemlokaal, maar de één stemde Anti-Revolutionair, en de ander Christelijk-Historisch. Vervolg op pagina 19...

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Onder de streep

... vervolg van pagina 18.
Het was A.R. en C.H. maar geen andere partij. Vergaderingen van Patrimonium (het erfdeel der vaderen) werden geregeld gehouden, en hervormden en gereformeerden waren lid, hielden inleidingen, en namen deel aan de bespreking. Beide soorten werden ook in het bestuur gevonden. Verder las men in alle christelijke gezinnen het Friesch Dagblad, en in bijna alle gezinnen ging de vader voor in gebed, en werd de bijbel trouw gelezen.

Samen Op Weg

Ik weet niet hoe de situatie nu is. Misschien is er nu wel een noodgemeente, net als in Joure. Misschien zijn de hervormden en gereformeerden nu samen op weg. Dat kon echter vroeger beter dan nu. Want het schijnt dat vele hervormde gemeenten nu gereformeerder zijn dan de gereformeerde. Er is, naar men hoort, meer bezwaar bij de hervormden om met de gereformeerden samen op weg te gaan, dan bij de gereformeerden om samen op weg te gaan met de hervormden.

Wie had dat ooit gedacht? Samen op weg is een prachtig idee, maar dan moet het toch een samen op weg zijn op de klassieke gereformeerde weg.

Wat Garijp betreft moest het wel kunnen. Daar hebben ze sinds de Hervorming altijd goede gereformeerde preken gehoord, in beide kerken, bijvoorbeeld van ds Rullman, ds Minnema, ds De Jager en anderen.

Men zal in Nederland toch moeten verstaan dat SOW alleen mogelijk is voor hervormden en gereformeerden wanneer er een gemeenschappelijke aanvaarding is van een gereformeerde grondslag, die we dan nu nader moeten definiëren als gewoon gereformeerd, of klassiek gereformeerd.

Praamsma schreef eens: "In een tijd van kerkelijke verwarring, indifferentisme, problematiek en overspanning als de onze kan het echter dringend noodzakelijk worden geacht, dat, om met Kuypers te spreken, 'de adelsbrieven van de kerk worden opgelegd.'"

"Het huidige geslacht moet weten, hoe en waarvoor de vaderen gestreden hebben. Het moet weten wat de naam 'Gereformeerd' betekende en betekent." (Het dwaze Gods, blz 6). Hij eindigt zijn Verantwoording... "Wekke de overdenking van 'het dwaze Gods' tot kerkelijke ootmoed en tot kerkelijke gehoorzaamheid."

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij zomers in Caesarea, Ontario, en 's winters in Palm Beach, Florida. In zijn artikelen schrijft hij over zijn jaren als dominee in Nederland en in Canada.

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Books

History

A helpful book with some minor drawbacks

Twenty-two Landmark

Years, J. A. Vander Ark and G. Oosterman. Baker Book House, Grand Rapids, MI 1983. 189 pages. A. Guldmond, Hamilton, Ont.

This book was commissioned by Christian Schools International (CSI) in order to provide a first attempt at recounting significant events in the history of the Christian school movement in North America between 1943 and 1965. Mr. Vander Ark was Executive Director of CSI and Mr. Oosterman was the Social Studies Consultant. The book is divided into eight sections, some dealing with the philosophical

and curriculum issues of the period, some dealing with organizational development and others dealing with the relationship with colleges and government. Also included are a number of pictures of the various persons involved in the events, useful appendices dealing with doctrinal statements, creeds from the schools and Supreme Court decisions.

The book has several strong points. A great deal of the material in it comes from CSI archives and has not been put in print before. Mr. Vander Ark writes in a very engaging style and recounts many interesting stories. For example, the first meeting between CSI staff members and the members of

the Canadian Christian Teachers Association in 1954, where he mentions, that "the state siders" had not brought their lunch whereas all the Canadians were "brown-bagging" it. He allows that the shared lunches were generally of excellent quality.

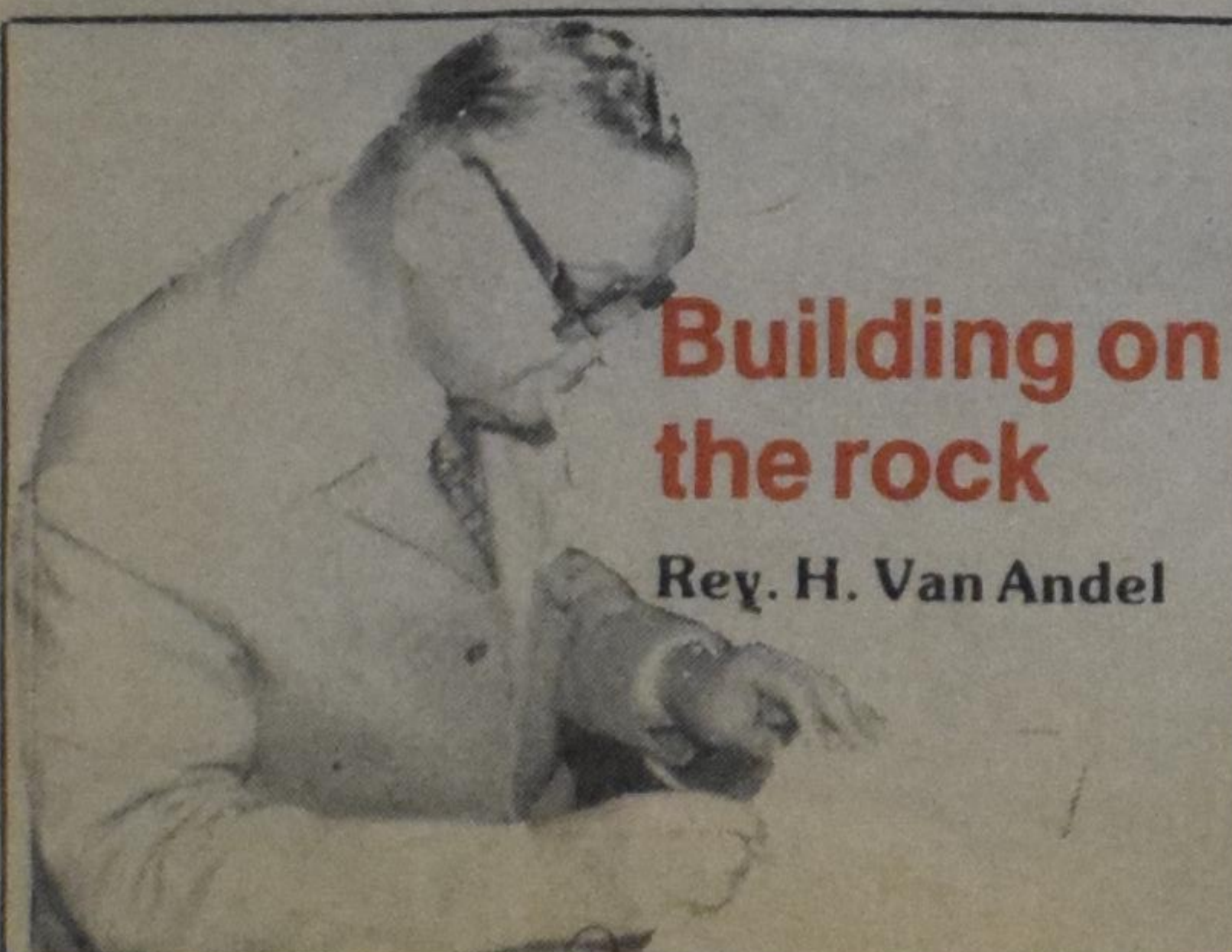
The book recalls in some detail the various debates and conflicts that accompanied the history of the Christian school movement in North America. It provides a fairly good survey of both the philosophic variations as well as the organizational debates. It shows, for example, that in the years between 1922 and 1946 the National Union of Christian Schools was actually made up of four alliances (Chicago, Eastern, Michigan and Western, and later

California, Dakota, North West and Pella). The breakdown of the alliance structure (which made every school a member of an alliance and not of N.U.C.S.) was organized by Mr. J. Van 'tHof and approved in 1947. At that point all schools became direct members of N.U.C.S. and the alliances changed into districts. Mr. Vander Ark would probably be keen to write a sequel to the story because current reorganization of CSI is moving in the direction of giving the districts and regions their old emphasis and initiative.

While this book is long overdue and while it is heartily recommended for reading by all administrators and school board members and others

interested in Christian education, it has some minor drawbacks. From an historical point of view the book lacks coherence and is consequently not illuminating for trying to understand why the developments took place. Further, the chronology of the book is confusing and the major themes are not rigorously defined.

Hopefully a wide circulation of this book will encourage further research and reflection on a much neglected era of Christian school development in North America.



Building on the rock

Rev. H. Van Andel

Think of the mysteries of life

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than bread, and the body more than clothing?

Matthew 6:25

The New International Version translates: "Do not worry." That points straight to the warning which is expressed in this verse.

Worrying differs from caring. We have to take care of many things in life. That is our calling. To be careless is sinful, particularly when it concerns our livelihood. However, we should not worry about it.

Jesus said: "Is not life more than food." Life is a mystery. No one can fathom what life is. We can only watch the functions of life. Then we are filled with amazement about the greatness of God who is "LIFE" himself in the highest sense of the word and who creates life.

If God takes care of what is of such a great value, how much more will He take care of things of less value. If God can create life, why should we worry about food?

The same is true when we think of our bodies. Are not our bodies masterpieces of God's hands? Observe the human eye or the human ear, the function of the heart, the circulation of the blood, the whole process of metabolism, of development and reproduction. This is all a miracle.

Who is able to make it or maintain it? Medical science is built upon the healing functions with which God provided our physical existence.

If we as believing children of God realize all these divine wonders of God's almighty hands, then worrying about food and clothing becomes ridiculous.

Jesus called His disciples men of little faith (verse 30). And indeed, that is what we too often are.

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